EFFECTIVE WORKERS IN NEEDY FIELDS

Nellie E. Franks.
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Naperville,
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1901

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BY

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PREFATORY NOTE

THIS text-book is the twenty-fourth in the series published by the Student Volunteer Movement for Foreign Missions for the use of mission study classes. Eight years' experience in this work has proven that biographies constitute a most alluring thread, attracting the reader onward, by the strong interest that always attaches to virile and effective living, through the maze of acts and scenes constituting the missionary's life and environment.

The subjects chosen for treatment in this volume are without exception persons whose lives have made their deep impression upon the peoples among whom they labored. Excepting that of Livingstone, the sketches are written by men who were intimately associated with the missionaries whose labors they portray, and they consequently have the value of personal testimony. Over against this great advantage, possessed by the writers, must be placed the serious disadvantage of space limitations. The story of great lives cannot be successfully compressed within the limits of a few pages. To offset this weakness a brief list of the best sources of additional information is given, which the reader is expected to use in order to

fill out and give color to these life studies. The recent deaths of three of the workers account for the dearth of suggested material; but as time passes and their achievements are recorded, this difficulty will disappear. In case no fuller biographies are accessible, the reader can at least derive from omnipresent encyclopædias a fair knowledge of the environment of these dynamic workers.

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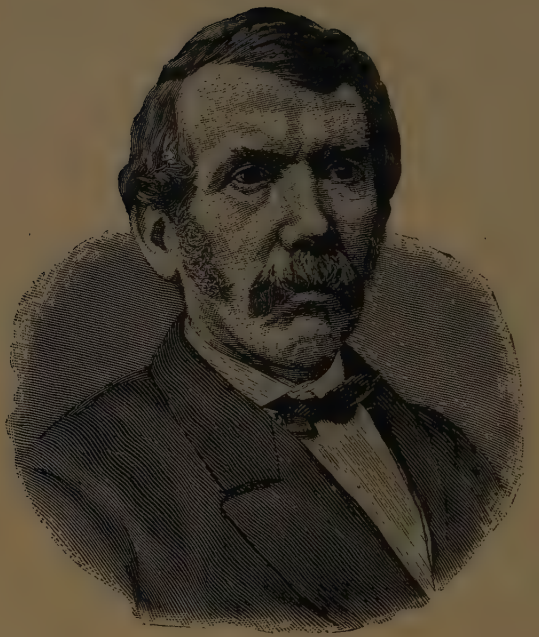

DAVID LIVINGSTONE

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DAVID LIVINGSTONE

"The End of the Exploration is the Beginning of the Enterprise"

1813-1873

BY REV. WILLIAM F. MCDOWELL, D.D.

DAVID LIVINGSTONE is a name to conjure with. This Scotch physician appeals to connoisseurs in manliness. Blaikie, his principal biographer, and Thomas Hughes, author of the best brief biography of Livingstone, are both known as lovers of true manliness. Mr. Hughes writes the "Manliness of Christ," the "Tom Brown" books, and "Livingstone" for the "Men of Action" series, studying in each case a different personality, but not a different theme.

ANCESTORS. — 1. *His Forefathers.* — His own reticence is embarrassing. "My own inclination would lead me to say as little as possible about myself." What he tells and what he conceals are alike interesting. He records two items about his ancestors: "My great-grandfather fell at the battle of Culloden, fighting for the old line of kings, and my grandfather was a small farmer in Ulva, where my father was born." And this: "The only point of the family tradition that I feel proud of is this. — One of these poor islanders, one of my ancestors, when he was on

his deathbed, called his children around him and said: 'Now, lads, I have looked all through our history as far back as I can find it, and I have never found a dishonest man in all the line, and I want you to understand you inherit good blood. You have no excuse for wrongdoing. Be honest.'" When honors were finally laid in profusion at Livingstone's feet he wrote affectionately of "his own people, the honest poor."

2. *Parents.* — His father was Neil Livingstone and his mother was Agnes Hunter, daughter of David Hunter, a tailor. This David was a great reader and had among his books "Travels among the Hottentots," by the Rev. J. Campbell, a South African missionary. This book appealed strongly to both Neil Livingstone and his growing son. It may have been one of the influences that gave bent to the lad's life, like the picture of the sailing ship in another highland home. Neil Livingstone was a traveling tea merchant, doing a small business. Agnes Hunter was a thrifty housewife, one of the women of whom great sons are born. Of such parentage David Livingstone was born March 19, 1813, at Blantyre, Scotland.

His Early Life. — 1. *Before he was ten* he had explored his native place and had begun to collect flowers and shells. "He had gained a prize for repeating the whole 119th Psalm 'with only five hitches.'" He had climbed in the ruins of Bothwell castle to a higher point than any other boy and had carved his name there.

2. At the age of ten he went to *work in the cotton mills.* Out of his first week's wages he saved enough to buy Ruddiman's "Rudiments." The employers pro-

vided a schoolmaster to give evening instruction. When Livingstone could have the master's assistance he took it, when he could not get it he toiled on alone. Thus he mastered his Latin. He was not brighter than other boys. He was not precocious in anything save determination. Early his scientific tastes revealed themselves. While he had the passion for reading he had equally the passion for exploration and for such sports as swimming and fishing. "My reading in the factory," he says, "was carried on by placing the book on a portion of the spinning jenny, so that I could catch sentence after sentence as I passed at my work. I thus kept a pretty constant study, undisturbed by the roar of machinery. To this I owe the power of completely abstracting my mind, so as to read and write with perfect comfort amidst the play of children and song of savages." At nineteen he was promoted in the factory.

3. His parents took great pains to instil *the doctrines of Christianity* into his mind, and he had no difficulty with the truth of free salvation through the atonement of the Savior. He had, however, a brief period of rebellion against certain religious reading. Shortly after twenty, it would seem he "lighted upon the admirable works of Dr. Thomas Dick, 'The Philosophy of Religion' and 'The Philosophy of a Future State,' and was gratified to find that he had enforced his own conviction that religion and science are friendly to one another." This proved actually the time of his conversion.

Contemporary Events. — Students of history will have no difficulty in recalling the historical conditions existing in 1813. Six years earlier England had abol-

ished the slave trade. That very year the allies entered Paris, and two years later Waterloo came. The "Consecrated Cobbler" had awakened the Churches of England to their missionary duty, and there were a dozen societies, then in their youth, eager to spread the gospel in foreign lands. The American Board and the American Baptist Missionary Society were in their infancy when Livingstone was born. The Wesleyan Missionary Society was organized in 1812, the Methodist Episcopal Missionary Society in 1819. The British and Foreign Bible Society was eleven years old, the American Bible Society not in existence until 1816. It was the day of exploration and inquiry, the day in which the modern missionary movement began. Into the Kingdom at such a time and for such a time Livingstone came.

Influences Leading Him to the Mission Field. — Almost simultaneously with his conversion one Deacon Neil established a missionary society in the village. Books were gathered and addresses were given. The lives of heroic men touched this susceptible youth. He became acquainted with missionary biography. The "Life of Henry Martyn" stirred his blood. The story of Charles Gützlaff, medical missionary to China, was as a trumpet call. Soon thereafter came his conversion, bringing peace and power and this missionary influence. Students will pause over the statement that at twenty he had resolved to devote to the missionary cause all that he could earn and save. Then Gützlaff appealed to the churches of Great Britain and America for aid in behalf of China, and Livingstone offered not his earnings, but his life. "It is my desire," he said, "to show my attachment to the cause

of Him who died for me by devoting my life to His service"; and "from this time my efforts were constantly devoted toward this object without any fluctuation." This last sentence shows influence of a faithful Sunday-school teacher who had said to him, "Now, lad, make religion the everyday business of your life, and not a thing of fits and starts."

PREPARATION AND CHOICE OF FIELD. — 1. Livingstone did not propose to go as a missionary without *preparation.* He went on with his studies for six or seven years from the date of the resolution quoted above. When at last he went, it was with the strength and training of a man. He was accepted by the London Missionary Society, whose object — "to send neither Episcopacy nor Presbyterianism nor Independency, but the gospel of Christ to the heathen" — exactly agreed with his ideas. He studied theology, the art of preaching and the science of medicine. His first attempts at preaching were not very successful. Indeed, they never amounted to much, but he did become a successful religious teacher. His medical studies and "walking of the hospitals" were more to his taste. In 1840 he was ordained and received his medical diploma. Speaking of the latter, he said, "With unfeigned delight I became a member of a profession which with unwearied energy pursues from age to age its endeavors to lessen human woe."

2. *Influences Leading Him to Africa.* — He wanted to go as a medical missionary to China, but the Opium War shut him out. He grew weary of waiting but never faltered in his purpose. One day Robert Moffat came home to plead for the South African Mission. He told Livingstone that he had "sometimes seen in

the morning sun the smoke of a thousand villages where no missionary had ever been"; that settled the question for Livingstone. It was God's hand leading him into the Dark Continent.

DEPARTURE AND ARRIVAL IN AFRICA. — 1. *Departure.* — On the evening of November 16, 1840, he went home to visit for one night his parents. He proposed to sit up all night. His father had the heart and soul of a missionary. He was the kind of man portrayed in "The Cotter's Saturday Night." Far into the night they talked of the prospects of Christian missions. They talked of the coming day when rich and great men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses. At five the next morning they had breakfast, and then gathered around the family altar for prayers. David read the 121st and 135th Psalms and prayed. It is a scene for an artist. Father and son walked to Glasgow. "On the Broomiclaw they parted, and never met again on earth." The father set his face toward home; the great son resolutely starting toward the "smoke of the thousand villages."

2. December 8, 1840, he sailed for Cape Town, at the southern extremity of Africa. It is an historic date in the history of Africa and in the history of the Christian Church. When he *arrived at the Cape,* he found Dr. Philip, acting agent for the London Missionary Society, desirous of returning home for a vacation and anxious to find some one willing to take his place as minister to the congregation at Cape Town. The place, with good compensation, was offered to Livingstone. Then he remembered that Moffat had

said to him, "You will do for Africa, if you do not go to an old station but push on to the vast unoccupied districts to the north." He declined the easier position and pushed on toward Dr. Moffat's station at Kuruman, 700 miles to the north. These 700 miles formed the crust of heathenism as dense as night.

3. *First Experiences and Impressions.* — On into it this fearless man journeyed. He practiced medicine as he went. The people believed him to be a wizard. They thought him able to raise the dead. The sick and the curious crowded about his wagon, but not an article was stolen. One day the chief of a savage tribe said: "I wish you would change my heart. Give me medicine to change it, for it is proud, proud and angry, angry always." The physician and the scientist, the minister and the reformer, are all combined in this one man. He heals the sick; he notes the scenery, classifying the plants, birds, and beasts, noting that forty-three fruits and thirty-two edible roots grow wild in a certain district; he gathers specimens for a London college; he rescues a little girl about to be sold into slavery; he rejoices that God had conferred upon him the privilege and honor of being the first messenger of mercy that ever trod those regions. He writes home: "This is the country for a medical man, but he must leave fees out of the question. These people are excellent patients, too. There is no wincing; everything prescribed is done *instanter*. Their only failing is that they get tired of a long course, but in any operation even the women sit unmoved. I have been astonished again and again at their calmness. In cutting out a tumor an inch in diameter they sit and talk as if they felt nothing. 'A man like me,'

they say, 'never cries. It is children that cry.' And it is a fact that the men never cry; but when the Spirit of God works on their minds they cry most piteously, trying to hide their heads in their karosses, and when they find that won't do they rush out of church and run with all their might, crying as if the hand of death were behind them." Meantime visions of planting colonies here float before him. He explores for Jesus Christ. He covers his letters with maps of the country. Every new tract is a new field for the gospel. He studies the African fever, the tsetse fly, and dreams of the lake. The details of these years cannot be given.

4. During this time occurred *the adventure with the lion,* of which adventure he writes that "he meant to have kept it to tell his children in his old age." It was during his second missionary year. He says of it: "He rushed from the bushes and bit me on the arm, breaking the bone. I hope I shall never forget God's mercy. It will be well before this letter reaches you. Do not mention it to anyone. I do not like to be talked about." He never voluntarily referred to it. But of the wound then received Sir Bartle Frere writes in an obituary notice before the Royal Geographical Society: "For thirty years afterward all adventures and exposures and hardships were undertaken with an arm so maimed that it was painful to raise a fowling-piece to his shoulder." In putting up a new mission station he broke it over again but barely mentioned the fact. Thirty years afterward, — after his remains had been carried one thousand miles to the coast by faithful African followers, and thence to England to be deposited in Westminster Abbey among the illustrious dead, — a company of royal surgeons identi-

fied the body by the scar and compound fracture made by the lion's teeth.

MARRIAGE AND WORK AT CHONUANE. — 1. Four years he toiled on alone, putting aside all thoughts of matrimony. At last, in 1844, he writes: "After nearly four years of African life as a bachelor, I screwed up courage to put a question beneath one of the fruit trees, the result of which is that I became united in *marriage* to Mr. Moffat's eldest daughter, Mary."

2. The young couple spent their first year at Mabotsa; then on to Chonuane, forty miles north. "*The chief, Sechele,* here was his first convert, and in a few weeks was able to read the Bible, his favorite book being Isaiah. 'He was a fine man, that Isaiah; he knew how to speak.'" In his newborn zeal Sechele proposed summary methods of conversion. "Do you think you can make my people believe by talking to them?" he urged. "I can make them do nothing except by thrashing them, and if you like I shall call my headman, and with our whips of rhinoceros hide we will soon make them all believe together." This offer was declined, and Sechele soon began to understand Livingstone's spirit and to adopt his methods, though their apparent failure grieved him sorely. He began family worship in his house, and surprised Livingstone by the simple and beautiful style in which he conducted it; but except his own family no one attended. "In former times," he complained, "if a chief was fond of hunting, all his people got dogs and became fond of hunting, too. If he loved beer, they all rejoiced in strong drink. But now it is different. I love the Word of God, but not one of my brethren will join me."

His Spirit and Methods. — 1. After a time they go still farther north, to Kolobeng. Livingstone is never idle. He gathers information, heals the sick and tells the natives of Jesus, ending every article, every letter and every prayer with the words, *"Who will penetrate Africa"?* He hears of a doctrinal controversy going on at home, and it makes him sick at heart to know that millions perish while well-fed brethren split theological hairs. He gains few converts, but he only reports the actual number, saying that five good ones are better than fifty poor ones, though fifty sounds better in the statistics. At this period his brother Charles came to America to secure an education that he might be a missionary. He had not money enough to get it in England. He landed in New York with $10, where he bought a loaf of bread and a piece of cheese and started for Oberlin College.

2. *The Missionary and Physician.* — In 1849 Livingstone discovered Lake N'gami, the first European to look upon its waters. But at once he declared that the discovery was a part of the enterprise for Christ's Kingdom and would open the way into the interior. He never forgot the "smoke of the thousand villages." Discovering lakes and exploring new tracts were only means to ends. In 1850 one of his children, a babe six weeks old, died. A little later Charles proposed to him to come to America and settle, which brought forth the famous declaration: "I am a missionary, heart and soul. God had an only Son and He was a missionary and a physician. I am a poor, poor imitation of Him, or wish to be. In this service I hope to live, in it I wish to die."

3. *Large Plans Against Small Ones.* — But this

missionary physician had the plans and visions of a statesman. The slave-trade fairly froze his blood. He set aside small plans for large ones. He saw the traffic in human beings intrenched from coast to coast. He felt that a path must be opened across the continent from east to west, so that lawful commerce and Christian civilization could enter. Men at home, men who had never seen a mission field, the men who always know at a distance far more than the man on the ground, — these men complained. They styled Livingstone's efforts as "wanderings." They wanted him to settle down, to teach, to train a few souls. He knew that to be a noble work, but it was not his at that time. He writes to his father, "The conversion of a few cannot be put into the scale against the truth spread over the whole country." The word "wanderings," he said, contained a lie like a serpent coiled up on its bosom.

His Family in England. — 1. On April 23, 1852, Mrs. Livingstone and the four children started for England. It was a very *great trial to them all* but it was necessary. The children could not be educated in that heathen land. Livingstone spoke two or three sentences in connection with this event which ought to be written in letters of light before all managers of missions and missionaries. These are the sentences: "Missionaries expose their children to a contamination which they have had no hand in producing. We expose them and ourselves for a time in order to elevate those sad captives of sin and Satan who are the victims of the degradation of ages. None of those who complain about missionaries' sending their children home ever descend to this. The mark of Cain is on

your foreheads, your father is a missionary. Our children ought to have both the sympathies and prayers of those at whose bidding we become strangers for life."

2. David and Mary Livingstone consecrated themselves to the redemption of Africa, her consecration being as true and as willing as his. The separation was as painful for her as for him. She had no enjoyment in England with her noble husband in Africa. And yet they said, if merchants, explorers and seamen could separate from their families for years for love of gain, could not they endure as much for Christ? There were those, most of them comfortable souls sitting at home, who said that this separation was for the mutual pleasure of this heroic pair; that Africa was more agreeable to David with Mary in England and England more attractive for her with the doctor in Africa. Listen to *one of his letters:*

"My Dearest Mary: How I miss you now and the children! My heart yearns incessantly over you. How many thoughts of the past crowd into my mind! I feel as if I could treat you all much more tenderly and lovingly than ever. You have been a great blessing to me. You attended to my comfort in many, many ways. May God bless you for all your kindnesses! I see no face now to be compared with that sunburnt one which has so often greeted me with its kind looks. Let us do our duty to our Savior, and we shall meet again. I wish that time were now. You may read the letters over again which I wrote at Mabotsa, the sweet time, you know. As I told you before I tell you again, they are true, true; there is not a bit of hypocrisy in them. I never show all my

feelings; but I can say truly, my dearest, that I loved you when I married you, and the longer I lived with you I loved you the better. . . . Let us do our duty to Christ, and He will bring us through the world with honor and usefulness. He is our refuge and high tower; let us trust in Him at all times and in all circumstances. Love Him more and more, and diffuse His love among the children. Take them all around you and kiss them for me. Tell them I have left them for the love of Jesus, and they must love Him, too, and avoid sin, for that displeases Jesus. I shall be delighted to hear of you all safe in England."

His Work While Alone. — 1. Being left thus alone, he turned *his face toward the interior,* visited numerous tribes, preached everywhere, went alone, carrying neither purse nor scrip; living on what he found or what was given to him, walking or sleeping in the midst of hostile tribes in absolute fearlessness. Part of the country was flooded, and the travelers had to wade all day, forcing their way through sharp-bladed reeds, with hands all raw and bloody, emerging with knees, hands and face cut and bleeding. It required all his tact and power to prevent the guides and servants from deserting him. Every one but himself was attacked with a fever, and he writes, "I would like to devote a portion of my life to the discovery of a remedy for this terrible disease." At last he was smitten down, and we find in his journal: "Am I on my way to die in the Sebituanes country? Have I seen the end of my wife and children? O Jesus, fill me with Thy love now, and I beseech Thee accept me and use me a little for Thy glory. I have done nothing for Thee yet, and I would like to do something."

2. Then some of the missionaries in South Africa accused him of worldly ambition. They said that he was *sinking the missionary in the explorer.* But this is what he writes about it: "The natives listen but never suppose the truth must be embodied in actual life. . . . A minister who had not seen so much pioneer service as I have done would have been shocked to see so little effect produced. . . . We can afford to work in faith. . . . When we view the state of the world and its advancing energies, by childlike — or call it childish — faith, we see the earth filling with the knowledge of the glory of God, aye, all nations seeing His glory and bowing before Him whose right it is to reign. We work toward another state of things. Future missionaries will be rewarded by conversions for every sermon. We are their pioneers. They will doubtless have more light than we, but we served our Master earnestly and proclaimed the same gospel they will do." And again he writes: "I place no value on anything I have or possess except in relation to the Kingdom of Christ. It is not the encountering of difficulties and dangers in obedience to inward spiritual promptings which constitutes tempting Providence, but the acting without faith, proceeding on our own errands with no previous convictions of duty and no prayer for aid and direction. Help me, Thou who knowest my frame and pitiest me as a father!"

3. *Wanted to Open a Way to the West Coast.* — His whole mind was set to find a way to the West Coast. He knew that the attempt was in the nature of a forlorn hope, but still it was worth trying. He wrote: "Cannot the love of Christ carry the missionary where

the slave-trade carries the trader? I shall open up a path to the interior or perish." Now, it does not matter very much what the world says or thinks of a man with that spirit. For years he saw no white face. For years he lived alone in the heart of the Dark Continent; battled with polygamy, with cannabalism, incest and slavery, and with every conceivable form of detestable sin. But the difficulties of this journey to the West Coast did not discourage him. He calmly made up his mind that he was as likely as not to die on that journey, so he made his will, and this is what he says: "May Christ accept my children for His service and sanctify them for it! My blessing on my wife; may God comfort her! If my watch comes back after I am cut off it belongs to Agnes; if my sextant, it is Robert's; the Paris medal to Thomas, and the double-barreled gun to Zouza. Be a father to the fatherless and a husband to the widow, for Jesus' sake. The Boers, by taking possession of all my goods, have saved me the trouble of making a will."

4. *Linyanti to St. Paul de Loanda.* — On November 11, 1853, he left Linyanti, almost in the center of lower Africa, and seven months later arrived at St. Paul de Loanda, on the West Coast. There is no way to describe this journey. It is full of incident. But the most impressive thing about it all was the *horrors of the slave-trade* as witnessed on this long journey. Every day he saw families torn asunder, dead bodies along the way, gangs chained and yoked, skeletons grinning against the trees and by the roadside. As he rowed along on the river Shiré, the paddles of his boat were clogged in the morning with the bodies of women and children who had died in the slave-chained gangs

and been thrown into the river at night. The air was thick with vultures following them. He counted bodies in the stream by the score as they came floating down. He found the horrible system intrenched from the center of the continent to the coast. It is scarcely surprising, therefore, that he felt that the exposure of this gigantic iniquity must be his principal work. So he writes to his father that he cannot settle down to teach and train and turn a few souls to Christ. The conversion of a few cannot be put into the scale against the truth spread over the whole country. This lonely missionary opening up a highway across the continent for commerce, for civilization, for the gospel, rose to the stature of a statesman.

Beautiful incidents occurred on this trip showing *the devotion to his men.* Listen: "Some of my men proposed to return home, and the prospect of being obliged to turn back from the threshold of the Portuguese settlements distressed me exceedingly. After using all my powers of persuasion, I declared that if they now returned I should go on alone, and, returning into my little tent, I lifted up my heart to Him who hears the sighing of the soul. Presently the headman came in. 'Do not be disheartened,' he said; 'we will never leave you. Wherever you lead we will follow. Our remarks were only made on account of the injustice of these people.' Others followed and with the most artless simplicity of manner told me to be comforted — 'they were all my children; they knew no one but Sekeletu and me and would die for me; they had spoken in bitterness of spirit, feeling they could do nothing.'"

It was seven months before he finally reached the

West Coast. The hardships had been incredible. Thirty attacks of fever had so weakened him that he could scarcely mount his ox or hold an instrument for a simple calculation. Once more, near the end, the hearts of his men began to fail, and they hinted their doubts to him, and he said: "If you suspect me you can return, for I am as ignorant of Loanda as you. But nothing will happen to you but happens to me. We have stood by each other hitherto, and will do so until the last." When they reached Loanda Livingstone was poor and ragged, a skeleton, almost consumed with dysentery and famine. It seemed for weeks that he could see nothing but visions of naked men with spears and clubs, bodies of slaves dead and dying, pestilence walking at noonday, destruction wasting at midnight, a land covered with skeletons, preyed on by fever, looted by the slave-driver, appealing hands everywhere and no deliverer, no physician.

5. *Experiences at St. Paul de Loanda.* — When he reached the coast a Portuguese gentleman gave him a suit of clothes, and Livingstone blessed him in the name of Him who said, "I was naked, and ye clothed me." Dr. Gabriel, the English commissioner for the suppression of the slave-trade, received him with the utmost kindness, giving him his own bed, of which Livingstone said: "Never shall I forget the luxurious pleasure I enjoyed in feeling myself again on a good English bed after six months' sleeping on the ground." And yet great disappointment awaited him here. There were no letters from home, no tidings from family or friends. An English vessel lay in the harbor and a berth was offered him. No one would have complained if he had accepted the opportunity to go

home. He prepared his journals, made reports and observations, put them aboard the Forerunner, turned his back on the ship and let it set sail. The ship was lost off Madeira, and all her passengers perished but one. Of course all Livingstone's papers were lost. Upon hearing of it he stopped, reproduced his dispatches and maps. It was like Carlyle's rewriting his "French Revolution" after its destruction in Mill's household. In the upper room in Cheyne Row, Chelsea, the letter of Carlyle to his publishers is carefully preserved. In it he says: "Do not pity me; forward me, rather, as a runner, that though tripped down will not lie there but rise and run again." These were kindred souls.

6. *West Coast to East.* — Why did he not go home? He had promised the natives that he would see them home. He had pledged his word to Sekeletu that he would return with the men, and his word to the black men of Africa was just as sacred as it would have been if pledged to the Queen. He kept it as faithfully as an oath made to Almighty God. It involved *a journey nearly two years in length,* a line of march 2,000 miles long, through jungles, swamps and desert, through scenes of surpassing beauty. But it was two years from that day before he came out on the east coast at Quilimane, and from this time he was the best known, best loved and most perfectly trusted man in Africa. Everywhere and every day he had preached. He had healed the sick of their diseases. He had discovered the Victoria Falls and the two magnificent ranges which were free from the fever and the fly. At the junction of the Loangwa and Zambezi rivers he thought that his end had come, and he writes in his

diary, "O Jesus, grant me reliance on Thy powerful hand and resignation to Thy will." Then, thinking of home and of what he might say if he could get back to England, he adds: "But wilt Thou not permit me to plead for Africa? See, Lord, how the heathen rise up against me, as against thy Son. A guilty, weak, and helpless worm, on Thy kind arms I fall." Then the Scotch pluck asserts itself, and he writes: "Should such a man as I flee! Nay, verily, I shall take observations of latitude and longitude to-night, though they be my last. I feel quite calm now, thank God. O Lord, remember me and Thy cause in Africa." From the perils of this day the Lord delivered him, and he was able to make his report, transmitting to the London societies a map of Central Africa, a map of the highest value.

At this very time *Sir Roderick Murchison writes him* of the honor paid him by the Royal Geographical Society for the greatest triumph in geographical research effected in our times, and tells him why the society has conferred its gold medal upon him. But the heart of the doctor is larger than the heart of the explorer, and his chief human joy was that he had discovered what he believed to be a remedy for the deadly fever.

First Visit to England. — 1. It was now sixteen years since he had left England, and there was no reason why he should not return. So, on the ninth of December, 1856, he reached his home once more and found himself *almost the most famous man in London.* Honors poured upon him enough to turn a man's head. The Royal Society held a special meeting of welcome. He was introduced as the man

who had traveled over 11,000 miles of African ground, had done incalculable service in the way of exploration, had opened a whole world of immortal souls to the gospel and had glorified the British name by faithfully keeping his word to the black men to whom he had given it. Mrs. Livingstone stood by his side and Lord Shaftesbury paid her equal tribute with her husband and all England said Amen. Livingstone was presented to the royal family and honored with the freedom of London. Everywhere the most distinguished honors were paid him. He remained in England less than two years, working night and day upon his books, dedicating the profits immediately to the cause of opening Africa. But all the time he was thinking, not of England, but of the Dark Continent. He said of himself and his wife, "Whoever stays, we will go." He had further plans of exploration. "But always," as he writes, "the end of the exploration is the beginning of the enterprise." His own country, Scotland, honored him with the freedom of its cities. Its universities gave him their highest degrees. There were public receptions and a public testimonial.

2. There were farewell meetings, attended by nobles and scholars, and at last, as he started away, Sir Roderick Murchison said: "Notwithstanding months of laudation and a shower of all university honors, he is the same honest, true-hearted David Livingstone as when he came forth from the wilds of Africa." *At Cambridge* he delivered *a memorable address*, in which he said: "It is deplorable to think that one of the noblest of our missionary bodies, the Church Missionary Society, is compelled to send to Germany for missionaries. The sort of men who are wanted for mis-

sionaries are such as I see before me. I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country which is now open. Do not let it be shut again. I go back to Africa to try to open a path for commerce and Christianity. Do you carry out the work which I have begun. I leave it with you."

RETURN TO AFRICA. — 1. Sixteen months he remained at home, and went away with *the net result of his visit,* as was said at the farewell dinner, that he had found Africa the Dark Continent, and left it the most interesting part of the globe to Englishmen. He went back as the Queen's Consul, wearing the gold band about his cap, but he went once more for the same old enterprise. A public reception was given him at Cape Town, where six years before they had hated him. In 1858 he explored the Zambezi, in 1859 the Shiré, in 1860 he discovered Lake Nyassa and in 1861 he explored the river Rovuma. He established the sites of mission stations, preached constantly and carried on a religious and scientific correspondence with the leading societies of England. His purpose, recorded away back at the beginning, grew stronger rather than weaker. In 1862 he preached to the tribes on the shores of Lake Nyassa. He found that 20,000 slaves were dragged from that region alone and sold at Zanzibar, and he learned that as many more were cruelly murdered. His letters thrilled the civilized world as he exposed the iniquity of this horrid traffic.

2. *Death of His Wife.* — Mrs. Livingstone returned to Scotland in 1859, placed the children in school and in 1862 rejoined her husband in Africa.

For the Dark Continent they intended to live and die together, but less than six months after her return her health gave way, and on the banks of the Shiré the daughter of Robert Moffat, the wife of David Livingstone, lay down to her everlasting rest. Then the man who had never feared the face of beast or foe, who had faced death countless times, cried out like a stricken child, "For the first time in my life I want to die." The body of Mary Livingstone was buried under a baobab tree at Shupanga. But Livingstone's work was not done. Even grief must not hinder him from doing it. He must penetrate to the fountains of the Nile, and he must break up the infamous slave-trade.

Second Visit to England. — 1. In 1864 he returned to London again, with *two objects in view*, the exposure of the slave trade and the securing of means with which to open a new mission above the Portuguese lines. On the first of August, 1864, he was with his mother and children at Hamilton. Only his eldest son, Robert, a lad of eighteen, was absent. The boy had gone to Natal in the hope of reaching his father. Failing in that, he had crossed to America, enlisted in the Federal army, had been badly wounded, taken prisoner, died at last in the hospital and was buried in the National Cemetery at Gettysburg. There is something very fitting in all that. The father was giving his life for the perfect liberty of the black man in the Dark Continent; the boy was giving his for the liberty of the black man and the integrity of the nation, and was buried at last in the spot over which sounded Lincoln's immortal words.

2. Livingstone was everywhere *received with the*

highest honors. He was with the Turkish ambassador when the crowd cheered, and Livingstone said, "These cheers are for you." And the ambassador replied, "No, I am only what my master made me; you are what you made yourself."

RETURN TO AFRICA. — 1. Back again after a few months in 1866, he reached the African coast, ascended the Rovuma, *disappeared for three years,* visited Lakes Moero and Tanganyika. Meantime he preached the gospel to thousands and tens of thousands. He still found the villages of which Moffat had spoken to him years before, where the name of Jesus had never been spoken. And this was his faith: "It is a mistake to suppose that God is too exalted to notice our smallest affairs. A general attends to the smallest details of his army. A sparrow cannot fall to the ground without your Father. With his ever-loving eye upon me I may truly go to the front with the message of peace and good will." The Portuguese intercepted his letters and cut off his supplies. He writes that he is near the source of the Nile and possibly in the wilderness where Moses once was.

2. *In 1871* his strength utterly failed. His feet ulcerated, his teeth came out, he lay in his low hut for eighty days and read his Bible four times through. He writes upon the fly leaf: "No letters for three years. I have a sore longing to finish and go home, if God wills." Relief, letters and supplies had all been sent to him, but he never received them. Many of the letters that he wrote never reached their destination. But he had accomplished his purpose. He had exposed the slave-trade. In 1871 he reached Ujiji, a worn, exhausted skeleton of a man. The

world had not heard from him for years, and the anxious question everywhere was, "Is he dead or alive?" The Royal Society sent out a search expedition.

STANLEY AND LIVINGSTONE. — 1. One day *Henry M. Stanley* was sitting in a hotel in Madrid, when a telegram was handed to him which read: "Come to Paris on important business. Bennett." On his arrival Mr. Bennett said, "Where do you think Livingstone is?" The correspondent could not tell — could not tell whether he was alive, of course. "Well," said Mr. Bennett, "I think he is alive and that he may be found, and I am going to send you to find him." And this was the order, "Take what money you want, but find Livingstone." In January, 1871, Stanley reached Zanzibar and began to organize his expedition. For eleven months this determined man went on through incredible hardships. He coaxed the weary, whipped the stubborn. The feet of some were bleeding from thorns, others fell by the way, but on they went. Once in his journey Stanley wrote: "No living man shall stop me. Only death can prevent me; but death—not even this. I shall not die; I will not die; I cannot die. Something tells me I shall find him. And write it larger, *find him*, FIND HIM!" Even the words are inspiring. One day a caravan passed and reported that a white man had just reached Ujiji. Stanley's heart thumped as he asked them, "Was he young or old?" "He is old; he has white hair on his face; he is sick." So Stanley pushed on night and day until they came in sight of Ujiji. "Unfurl the flags and load the guns," said Stanley, his nerves quivering with excitement. And the flags floated out, and the guns thundered over the plain.

And they were answered by hundreds of Africans with shouts. Suddenly Stanley heard a voice say in good English, "Good morning, sir." He was startled, and asked abruptly, "Who the mischief are you?" "I am Susi, the servant of Dr. Livingstone." Then a thrill went through Stanley's soul, and all the fatigues and the perils of that year were forgotten.

2. Let Stanley himself tell *the story:* "First his two servants appeared; by and by the doctor. As I advanced slowly toward him I noticed he was pale, looked wearied, had a gray beard, wore a bluish cap with a faded gold band around it, had on a red-sleeved waistcoat and a pair of gray tweed trousers. I would have run to him, only I was a coward; would have embraced him, only did not know how he would receive me. So I did what cowardice and false pride suggested, walked deliberately to him, took off my hat and said, 'Dr. Livingstone, I presume?' 'Yes,' said he, with a kind smile, lifting his cap. I replaced my hat, he his cap, and we grasped hands. And I said, 'I thank God I am permitted to see you,' and he answered, 'I feel thankful that I am here to welcome you.'"

3. *His Influence on Stanley.* — Of course Stanley was supplied with all that the good man needed. He brought Livingstone letters for which he had patiently waited for years. He brought him news. It was two full years since Livingstone had heard anything from Europe. The coming of Stanley revived Livingstone's spirits. Stanley remained with him for months. The correspondent of the New York Herald took his first lessons in exploration at the hands of the master. He grew into enthusiasm and hero wor-

ship. He wrote, "You may take any point in Dr. Livingstone's character and analyze it carefully, and I will challenge any man to find a fault in it." And he had discovered Livingstone's secret. "His religion," he writes, "is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but it manifests itself in a quiet, practical way and is always at work. In him religion exhibits its loveliest features; it governs his conduct, not only toward his servants, but toward the natives, the bigoted Mohammedans and all who come in contact with him. Without it Livingstone, with his ardent temperament, his enthusiasm, his high spirit and courage, must have been uncompanionable and a hard master. Religion has tamed him and made him a Christian gentleman, the most companionable of men and indulgent of masters." Stanley received and mastered a true lesson in the treatment of natives. He tried to induce the doctor to go home with him. But Livingstone's heart was resolute. The old explorer set his face as a flint. He did not feel that his work was done. Stanley started eastward, and the old man in the gray clothes with bended head and slow steps returned to his solitude. "I took one more look at him," said Stanley. "He was standing near the gate of Kwihaha with his servants near him. I waved my handkerchief to him, and he responded by lifting his cap."

Livingstone's Final Work. — 1. In 1872, *March 19, he writes:* "My birthday! My Jesus, my King, my Life, my All! I again dedicate my whole self to Thee. Accept me. And grant, O gracious Father, that ere this year is gone I may finish my work. In Jesus's name I ask it. Amen."

2. *May 1, he writes:* "Finished a letter to the New York Herald to elicit American zeal to stop the East Coast slave-trade. I pray for a blessing upon it from the All-Gracious." The last sentence of this letter is the one finally inscribed on Livingstone's tomb. "All I can add in my loneliness," it runs, "is, May Heaven's rich blessing come down on every one — American, English, Turk — who will help to heal this open sore of the world!"

3. *Weary months followed* — months of plans, of travels, of toils, of hardships — and the last of April, 1873, a year after Stanley had left him, he had reached the village of Ilala, at the southern end of Lake Bangweolo. He had made his observations and written his journal carefully, had drawn maps and given his orders. The heroic spirit was still animating him.

4. *Dies on His Knees.* — But on the morning of the first of May, 1873, at four o'clock, the boy who lay at his door called in alarm for Susi, fearing their master was dead. "By the candle still burning they saw him, not in bed, but kneeling at the bedside with his head buried in his hands upon the pillow. The sad yet not unexpected truth soon became evident; he had passed away without a single attendant on the farthest of all his journeys. But he had died in the act of prayer — prayer offered in that reverential attitude about which he was always so particular; commending his own spirit with all his dear ones, as was his wont, into the hands of his Savior; and commending Africa — his own dear Africa — with all her woes and sins and wrongs, to the Avenger of the oppressed and the Redeemer of the lost."

Brought to England. — 1. The *behavior of his*

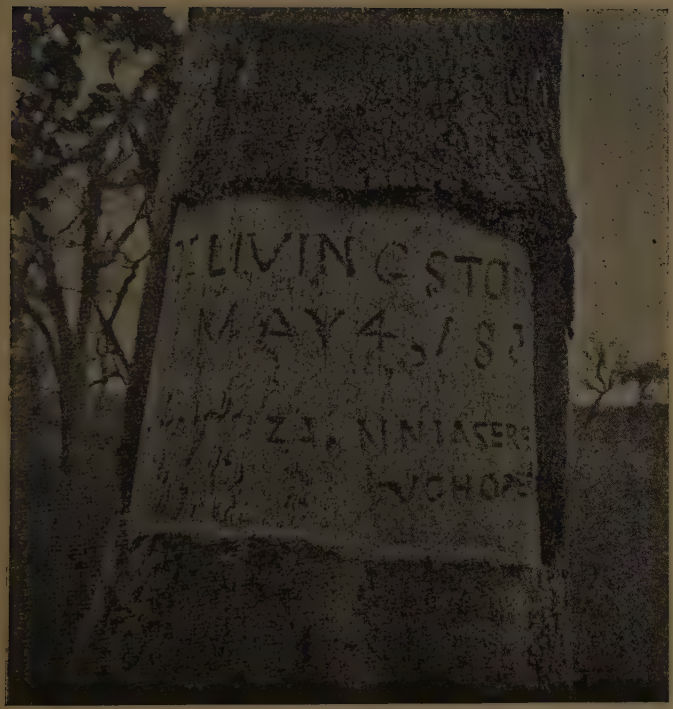
African servants after his death is beyond all praise. First they removed and buried his heart. Then they dried his body in the sun, wrapped it in cloths, lashed it to a pole and set out on their homeward march. It was a weary journey; exposures, sickness, oppositions, all combined to make it difficult. Nine weary months tested their steadfastness and devotion, and on Saturday, April 18, 1874, nearly a year after his death, the remains of the great missionary were committed to their resting place in Westminster Abbey.

2. The black slab that marks the end of the pilgrimage bears this *inscription:*

"Other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice."

Brought by Faithful Hands
Over Land and Sea
Here Rests
DAVID LIVINGSTONE
Missionary,
Traveller,
Philanthropist,
Born March 19, 1813,
At Blantyre, Lanarkshire.
Died May 1, 1873,
At Chitambo's Village, Ilala.
For thirty years his life was spent
in an unwearied effort
To evangelize the native races,
To explore the undiscovered secrets,
To abolish the desolating Slave Trade,
of Central Africa,
Where with his last words he wrote,
"All I can add in my solitude, is,
May Heaven's rich blessing come down
on every one, American, English, or Turk,
who will help to heal
This open sore of the world."

"Tantus amor veri, nihil est quod noscere malim,
Quam fluvii causas per sæcula tanta latentes."



Tree Under Which the Heart of Livingstone was Buried

TRIBUTES AND INFLUENCE. — 1. The tributes are all of a kind. This *from Sir Bartle Frere* will answer as a specimen of all the rest: "As a whole, the work of his life will surely be held up in ages to come as one of singular nobleness of design and of unflinching energy and self-sacrifice in execution. It will be long ere any one man will be able to open so large an extent of unknown land to civilized mankind; yet longer, perhaps, ere we find a brighter example of a life of such continued and useful self-devotion to a noble cause. I could hardly venture to describe my estimate of his character as a Christian, further than by saying that I never met a man who fulfilled more completely my idea of a perfect Christian gentleman, actuated in what he thought and said and did by the highest and most chivalrous spirit, modeled on the precepts of his great Master and Exemplar."

2. *His Influence.* — His heart lies buried under the tree in Ilala, his bones in Westminster Abbey; but "the end of the exploration is the beginning of the enterprise," and his life goes steadily on. Long ago Melville B. Cox wrote, "Though a thousand die, let not Africa be given up." And that word, with Livingstone's last prayer there, is as quick and powerful in the Church as it has ever been. Such men as Livingstone constitute Christianity's last answer to heathenism. Christianity makes such men as this. This is why it is worth while to send Christianity to all the world. But Christianity must go in the person of such men as this. It is said that the Protestant Church is liberal in its use of Bibles, and the Roman Catholic Church is liberal in its use of men. The Church which shall redeem Africa must be liberal

with both. We must send our men, living epistles, with the open Book in their hands. The methods of Livingstone and the spirit of Livingstone have perpetual value for the evangelization of that Dark Continent.

3. *His Spirit and Method.* — In Stanley's great address before the Methodist preachers of New York he used these words: "Now, cast your eye at the south part of Africa. There the European has come, and he is spreading his beliefs and his creeds and his religion in like manner, and introducing his system of civilization; and they are advancing steadily and slowly toward the equatorial region, until by and by they are arrested in like manner as they come under the influence of the Zambezi. But one bold man, a missionary, left the ranks of those who were pressing on toward the north and pushed on and on until he came to the Zambezi. He felt that influence, but, undaunted, he pressed on and crossed Africa to St. Paul de Loanda. He returned again with his native followers to Linyanti, and the chief of the Makololo gave him permission to take them to the seacoast. The faithful natives of inner Africa waited for the return of their master near the banks of the Zambezi, close to the sea. Livingstone went home, received due honor for what he had done, and returned to Africa. He took up his march back and made journeys and finally died in Ilala, at the southern end of Lake Bangweolo. But if you look at the illustration of his route you will see that it is the rude figure of the cross. And now you may be able to draw the moral point I have to tell you. You have asked me what have been the causes of missionaries being imperiled. Wherever

that good man went he was received. A few rejected him, but the majority listened to him calmly and kindly, and some of them felt quite ready to be of his profession and of his belief. But the words that he dropped were similar to those of the angels heard over Bethlehem, 'Peace on earth, good will to men.' On the other hand, in northern Africa it was an attempt to invade by violence, and it failed, and there was not one that had the courage to step out of the ranks and press on. They returned. But this lone missionary pressed on and on until he had drawn the rude figure of a cross on the southern continent of Africa, and then he said with his dying words: 'All I can add in my loneliness is, May Heaven's rich blessing come down on everyone — American, English, Turk — who will help to heal this open sore of the world.' And the 'cross turns not back.' The open sore will be healed. Africa will be redeemed."

GEORGE LESLIE MACKAY

George Leslie Mackay and Family

GEORGE LESLIE MACKAY, D.D.

1844-1901

BY SECRETARY R. P. MACKAY, D.D.

PARENTAGE AND EARLY YEARS. — 1. *His Parents.* — In the year 1830 there settled in Oxford County, Ontario, a group of families from Sutherlandshire, in the Highlands of Scotland, who loved their Bibles, reverenced the Sabbath and were loyal to the sanctuary. The family altar was established in every home. Morning and evening were the chapter read and the psalm sung, parents and children joining heart and voice in the worship of Almighty God. These were the melancholy days in Scotland known as the "Sutherlandshire Clearances," when hundreds of tenant-farmers, as loyal and true as ever breathed on British soil, were driven from their homes to make way for sheep-farms and deer-parks. They were heroic spirits. They came to Canada, hewed out for themselves comfortable homes, and transmitted to their children that best of all legacies, a hallowed memory.

2. *Birth and Early Influences.* — George Leslie Mackay was born into one of these homes on March 21, 1844. From that one congregation of Scottish Highlanders from which he came fifty others entered the gospel ministry and exercised gifts that had been kindled and inspired in such early and wholesome environ-

ments as these. Modern hymns were unknown in these quarters at that time. Nor did the question of the Davidic origin of the Psalms ever arise. In the strictest and most literal sense the Bible was accepted as an inspired Book, a veritable sword from the hand of God put into the hand of man for the conquest of the world for Christ. Such was the soil from which Dr. Mackay sprang and the food upon which he was fed. It put iron into his blood and enabled him for thirty years to face the foe without a question or doubt as to the final victory. The Lord had spoken, and it was not for him to make reply. He sought implicitly to obey a command from which there is no appeal.

3. *Personal Appearance.* — He was rather under the medium height, compactly built, deep-chested and of swarthy complexion. His eagle eye was mild and benevolent except when kindled with righteous indignation, as when, for example, discussing the treatment accorded to the Chinese by so-called Christians in America. Then his intensity was unrestrained. He sometimes lost control of himself and became painfully violent. He inherited a hardy, healthy constitution, which was never weakened by irregular habits and proved capable of extraordinary endurance when severely tested, as will appear in the story of his life.

His Education. — 1. About half a mile from his father's home stood what is still remembered in that neighborhood as *the old log schoolhouse.* It certainly was not an attractive building. It was small and looked as if it might have been old when it was built. The timbers were unhewn and were " chunked " with wood and clay, the floor was rough and irregular, and the seat was the flat side of a split basswood log supported

on wooden pins. The curriculum was not so elaborate as in modern schools. It consisted chiefly of the " three R's " with the addition of the Shorter Catechism, which was memorized there. The teaching was good as far as it went and was duly emphasized by the liberal use of the birch rod. The canonical leather tawse was never known in the old log schoolhouse, perhaps because wood was so plentiful and hence was easily replenished. After teaching in the public school for a time in order to earn the means with which to proceed, he began his classical studies in the Woodstock Grammar School with a view to the ministry. He afterwards took what was then known as the " Preparatory Literary Course " in Knox College, Toronto, which was regarded as the equivalent of a three years' course in the Toronto University. He never graduated in Arts. Like many other Canadian students of thirty years ago, he took his theological course in Princeton Seminary in New Jersey, attracted thither by the reputation of Dr. Charles Hodge, to whom he ever afterward referred with deepest reverence.

2. *Habits of Study.* — The only thing memorable about him as a student was his devotion to his work. His early advantages were not such as to enable him easily to take a commanding position in the wider curriculum of a university, but the disadvantages of early training were compensated for by intense application and a determination to succeed. That habit of close, careful study was never discontinued. To the end of life, when the care and responsibilities of a whole mission were upon him, he burned the midnight oil. He had a passion for accurate information in every department of accessible knowledge. The readers of " From

Far Formosa" will remember the large space given to the geological, zoological, botanical and ethnological history of the island. When that book was in preparation and it was suggested that these more technical chapters might be inserted as an appendix, he was surprised and could not yield to the proposal. To him they were of all chapters the most interesting. They were the field of his life study and delight. He was not only an accurate student of science, but he continued a devoted one to the end of his days; and to that in a large measure the freshness of his teaching and the unflagging interest of his students were due.

3. *Memories of his student life* in the Grammar School and at Knox College are not associated with the college quartette and ball team but with the study. They who knew him well can still recall the wiry, silent lad of serious mien, with raven hair, worn somewhat long, and rapid pace, passing rapidly to and fro day after day between boarding house and school. It was the quiet determination of a man bound to win against all odds, and win he did. He was an apostle of hard work. Dr. Livingstone's last advice to children in England was, "Pray and work hard." Mackay acted upon that principle, and he is thus an example and an inspiration to every student who wishes to make life a success in spite of obstacles.

4. After graduation at Princeton he visited Scotland and came under *the influence of Dr. Alexander Duff*, who at that time was delivering in Scottish Colleges a course of lectures on missions under the name of Evangelistic Theology. In the veins of teacher and pupil was the throb of Highland fire, a fire consecrated to holy purposes. After the course of lectures was fin-

ished in Edinburgh, he followed his illustrious teacher to Aberdeen. Duff, seeing him present, gave this characteristic introduction to his class: "Gentlemen, here is my friend from Canada, bound for a heathen land. Show him that there are loving hearts in this Granite City." A few days later, when leaving the City of Aberdeen Duff bade him farewell on the street with such a grip of the hand, such a look in his eye and such words of encouragement and hope as made an abiding impression on a young heart as responsive and ardent as his own. Had Duff been able to appreciate the latent possibilities of that modest, reticent youth who was just putting on his armor, he would not have been less cordial, but would have felt for the youth the reverence with which he himself was regarded.

Mackay's Appointment. — He was determined to go to the foreign field and offered his services to his own Church, although not with much hope of acceptance. The Presbyterian Church in Eastern Canada, known as the Maritime Provinces, had established a mission in 1848 in the New Hebrides group. Dr. John Geddie, another of the Church's heroes, was their first missionary. But those were the days before the union of the churches in Canada. In the western section of the Church there had been a Foreign Mission Committee for sixteen years, though without a foreign missionary. Some work had been done in British Columbia and on the Saskatchewan, partly among Europeans and partly among the Indians, and this was called foreign mission work. The Committee had made attempts to found a really foreign mission, but had been unsuccessful. On one or two occasions men accepted the call of the Committee, but their Presbyteries re-

fused to release them from congregations. The time was at hand. Mackay had offered his services and the Committee decided to recommend his appointment to the General Assembly. He received a letter to that effect when in Scotland, written by the Convenor of the Committee, the Rev. Professor MacLaren, and immediately with a bounding heart he returned to meet the Assembly. He was appointed and designated to China, although the particular quarter was left to his own decision after reaching the field.

CHARACTERISTICS.—1. *Intensity in Home Agitation.* — It has been said that the power of a preacher consists chiefly in the intensity of his beliefs. The words that move men are the words of burning conviction, the whole-hearted and unwavering faith in the central verities of the gospel. That appeared in every utterance from Mackay, whether by voice or pen. His correspondence, as will appear, was glowing with a white heat. When a student missionary in Ontario before his appointment to China, his intensity never cooled. After his appointment he visited many congregations and felt the chill; it was to his ardent spirit like a cold plunge. They called him an excited young man; he called them "the ice age" of the Presbyterian Church in Canada. But from that day the thermometer began to rise. To letters sent home by him, specimens of which we shall see, and to annual reports of his wonderful work is largely due the improved condition in this land.

His first furlough was taken in 1881, ten years after he had gone forth, not knowing whither he went. His return was expected with much interest, but the effects of that visit far surpassed all expectations. He

went through the Church like a whirlwind, and his reception was everywhere an ovation. On that occasion the degree of Doctor of Divinity was conferred upon him by Queen's University, Kingston. His second and only other visit to his native land was made twelve years later. During the intervening years the Church had become somewhat familiar with missionaries and their story, so that the excitement was less intense; yet he never fell one degree in the estimation of the Church which he represented. Although he never sat in a General Assembly in his life, appreciation was expressed by unanimously electing him to the moderator's chair, the highest honor of his Church.

2. *Social Qualities.* — He could scarcely be described as social. Reserved even among his friends, among strangers he was often silent. He could scarcely be induced to take part in mission or other conferences, even where his influence might have been widely felt. His life work might have been enlarged, had he been able to give the benefit of his personality and experience more freely to other equally faithful, if less gifted, fellow laborers. But he was not so constituted. He had an affectionate nature. He loved in after years to trace the record of the companions of his boyhood. He was an intense Canadian and devotedly loyal to the British flag. Yet he married a Chinese wife, identified himself with the Chinese people and loved them as his own. That universality of sympathy would have given him acceptance with any people and would have found its way to their hearts. He had a tender, transparently sincere and lovable nature, and he was most loved by those who knew him best.

OFF TO CHINA. — This was not so easy a matter in 1871, as it is in 1902. There were no through tickets, palatial steamers, obliging agencies nor frequent furloughs. Little was known of far-away China by the ordinary reader, and books were comparatively few. To say farewell to aged parents and other friends was a more bitter experience then than now. Thirty years have wrought a wonderful change. But it had to be. On the nineteenth of October, 1871, he went forth, with no weapons or guides other than the Word of God and his own voice, which are after all the two essential weapons in successful warfare anywhere. The Word without the voice God has not largely used, nor yet the voice without the Word; but when the living Word is upon lips that have been touched with a living coal from off the altar, we have God's instrument and something is going to be done. Dr. Duff learned that lesson on the way to India, when his Bible was the only one of all his books that was saved from the wreck. Mackay had an interesting use to which to put his Bible on the way to San Francisco, whence he was to sail for Hongkong. Traveling by different railroads he had to negotiate for special rates with each. At Omaha the agent looked at him doubtfully and asked for his credentials. He had none and for a moment was nonplussed, but he quickly thought of his Bible, presented by the Foreign Mission Committee at his ordination with its inscription. He produced that, and it was accepted as satisfactory. Although not in exactly the same way, the Book was ever his defense and plea. He went forth like Abraham, not knowing whither he went but relying on the words "Go ye," and "Lo, I am with you always."

There was absolutely no other confidence, whether in self-defense or to lift men out of the fearful pit, in Christian or in non-Christian lands.

Choice of a Field. — When the Foreign Missionary Committee were discussing the field before Mackay's designation, they had entered into correspondence with different mission boards and, among others, with the Board of the English Presbyterian Church, which had a flourishing mission in South Formosa and in Swatow and Amoy on the mainland. These missionaries cordially welcomed him and strongly urged the claims of the Swatow district. He had no instructions from home and no definite convictions; but he felt some unseen influence directing his attention to Formosa, and Formosa he felt that he must see before a decision could be reached. He arrived at Ta-kow and spent a month with the missionaries there. He learned that, although a prosperous mission had been established in South Formosa in 1865, nothing had been done in the north. Wishing not to build upon another man's foundation, he eventually decided upon North Formosa as the scene of his life work. "In all thy ways acknowledge him, and he shall direct thy paths." Never was promise more gloriously fulfilled, as the event amply revealed.

Formosa. — 1. *The name* means "beautiful" and was first applied by the Portuguese, when viewing the precipitous cliffs and cloud-piercing mountain peaks of the eastern coast. To Canadians familiar with Mackay's accent and fervid exclamations, "Beautiful Formosa" is a characteristic phrase. His love for the natural scenery of the island was only second to his love for the people and their eternal welfare.

2. *Physical Features.* — Formosa lies off the east coast of China, opposite the Fo-kien Province, and is about ninety miles from the mainland. It is about 250 miles from north to south, and its greatest width is about eighty miles. It is about one-half the size of Scotland. Through the center of the island runs a mountain range which at its highest point reaches an elevation of 13,000 feet. These mountains are covered to their summits with dense vegetation, of which rattan and innumerable ferns form a striking feature. To the west these mountains sink into a rich alluvial plain, traversed by rivers forming important waterways for purposes of trade and travel. On the eastern side of the island the plain is narrower and is intersected by mountain spurs running out to the water's edge. The streams here are more violent, cutting deep ravines through a bold rocky shore that rises in some places to a height of 7,000 feet, presenting scenery of rare magnificence and beauty. "Domes and peaks and wall-like precipices succeed each other in striking variety. A brilliant verdure clothes their sides, down which dash cascades that shine like silver in the tropical sunlight." The northern part of the island is more varied in character, and it terminates in bold headlands with an occasional harbor, although there are few good ones on the island.

3. *Inhabitants.* — The original inhabitants were Malayan, belonging to the same family as the Filipinos farther south. The Chinese crossed over from the mainland, driving the aborigines back into the mountains and taking possession of their fertile plains. They brought with them their own customs and religion and are an industrious people with unchanged

Chinese characteristics. They came chiefly from the province of Fo-kien and are called Hok-los. A few crossed over from Canton Province and are called Hak-kas or Strangers. Many of the aborigines in the eastern plains accepted the Chinese civilization and are called Pe-po-hoans, or barbarians of the plains. In another plain farther south, they are called Lami-si-hoan, or barbarians of the south. The unsubdued aborigines of the mountains are called Chhi-hoan or raw barbarians. A few who are settled among the Chinese in the western plain are called Sek-hoan or ripe barbarians. The social condition of the aborigines is very low. They have savage feuds among themselves and are at perpetual war with their Chinese neighbors, who robbed them of their heritage. A sense of rude justice causes them to attach great virtue to the capture of a Chinese head, and the warrior whose hut is decorated with the greatest number of Chinese skulls is admired by all. They have all the instincts of the hunter and live largely by it, although to a small extent husbandry is carried on, the women doing the greater part of the work.

4. *Formosan Products.* — Coal is very abundant, but on account of the violent upheavals of past ages the strata are so broken and displaced as to make mining operations difficult and unprofitable. Natural gas and petroleum are found in different sections, and sulphur is plentiful and forms an important resource. Camphor wood is abundant, and the camphor industry was once of great value. Tea is one of the principal agricultural products, and rice is so largely cultivated that Formosa has been called the granary of China.

5. *Its Climate.* — The southern half of the island is within the tropics. The rainfall is very great during January and February, but during other months of the year as well heavy rainfalls are common. This great amount of moisture and the tropical sun cause rapid and rank vegetation. Flowers bloom from January to December, and foliage is renewed as fast as it decays. This rapid growth and decay accounts for the deadly malarial fever with which the island is afflicted, and which is so extremely trying to foreigners.

6. *Dutch Supremacy.* — In the fifteenth and sixteenth centuries, colonizing power was in the hands of the Roman Catholic Church. While sometimes the missionary led the way, ordinarily the Church waited until the way was opened by national and commercial considerations. By papal decree Spain fell heir to America, and the rest of the world was conferred upon the Portuguese. After the rise of the Dutch Republic and escape from the tyranny of Spain a new era dawned. The Dutch became the possessors of the world-wide dependencies of the Portuguese, and missionaries were sent by them to look after the religious affairs of the natives, as Governors were sent to take charge of the civil and political affairs. The Dutch were the first to convert theory regarding missions into practice. In 1612 they founded a seminary at Leyden for the training of men who could be sent as missionaries to their colonial possessions.

The Dutch Occupation. — 1. *Dutch Missions.* — It was in 1624 that the Dutch East India Company took possession of Formosa, and on the fourth of May, 1627, Rev. George Candidius landed, the first mis-

sionary. He entered immediately and ardently upon the study of the language and religion of the natives and laid the foundations of a successful mission. Ten years later Rev. Robert Junius was appointed to assist him, and subsequently thirty other ordained missionaries were appointed and labored for longer or shorter periods during the thirty-seven years of the Dutch occupation of the island. That a great work was done by these good men is unquestioned, although the following quotation from a letter written home to the Classis in Amsterdam suggests a doubtful policy: "Our brother, the Rev. Robert Junius, has baptized in their six villages upward of 5,400 persons; of whom all that are living — with the exception of the young children — repeat fluently the 'Law of God,' the 'Articles of God,' the 'Articles of Belief,' the 'Lord's Prayer,' the 'Morning and Evening Prayers,' the 'Prayers before and after Meals' and the 'Questions concerning the Christian Religion,' which is a catechism Mr. Junius will show to you."

In Ceylon a similar policy was adopted by the Dutch missionaries. They established free and compulsory schools and seminaries for the training of native teachers and preachers, and in the year 1722 they claimed 424,392 native Christians. In the year 1795, when the British took possession and granted freedom on religious matters, the native Christians fell away, so that in 1806 Reformed Christianity became extinct. Such is the result of the use of formulas, instead of insisting upon change of heart, knowledge of the Scriptures and Christian life and work. Yet many of these men were devout and consecrated, and their contribution to the world's evangelization was great.

2. *The Dutch Expulsion.* — The Ming Dynasty was supplanted by the present Manchu-Tatar Dynasty in 1644. The pirate Koxinga refused allegiance to the usurpers, collected a large fleet, swept the seas and gained tens of thousands of adherents. But the Tatars were too strong for him. He left the mainland and besieged the Dutch in Sakam, which afterward became Tai-wan-fu, the capital of Formosa. The siege lasted for nine months, but it ended in the surrender of the garrison and the evacuation of the island in 1662. The Church was exterminated, the only trace being a translation of the gospel of St. Matthew in the Formosan language.

3. *Dutch Heroism.* — Hambrock, a Dutch missionary, was taken prisoner with others by Koxinga, who sent him to the garrison with conditions of surrender. His wife and children were held by the pirate as hostages, and he was told that unless he persuaded the garrison to surrender, vengeance would be taken upon the other prisoners. Instead of persuading them to surrender, Hambrock assured them that Koxinga had lost many of his ships and was weary of the siege and encouraged them to hold out. After the council of war, it was left to him whether he should remain with the garrison, or return with the certain prospect of death. His two daughters, who were in the garrison, clung to his neck and entreated him to remain. He said that nothing but death could come to his wife and two children if he remained, and unlocking himself from his daughters' arms and exhorting all to a resolute defense he returned to his captivity. Koxinga received his report sternly and carried out his threat. The male prisoners were slain in a barbarous man-

ner to the number of 500; some of the women and children were slain; others were appropriated by the officers; and the rest were sold to the common soldiers.

4. *A Consecrated Island.* — Although North Formosa was virgin soil, for the Dutch missionaries did their work in the South, yet the island had been occupied and consecrated by the blood of the saints. There was no distinction between north and south in the hearts of these saintly men, who 200 years before had included all Formosa in their prayers and had cried unto God day and night for the salvation of the whole island. It is not, therefore, accurate to credit any man in the nineteenth century with being the first missionary to Formosa. Other men labored, and Mackay entered into their labors. Sowers and reapers shall rejoice together.

Beginning Work. — 1. *The spirit* in which he entered upon his work is revealed in a letter written a few weeks after he had fixed upon North Formosa as his field of labor. "I am shut out from fellowship with Christian brethern, yet I am not lonely nor alone. I feel my weakness, my sinfulness, my unfaithfulness. I feel sad as I look around and see nothing but idolatry and wickedness and all the abominations of heathenism on every hand, and, alas! alas! for those from Christian lands. I can yet tell little about Jesus, and with stammering tongue. What can I do? Nothing; but, blessed thought, the Lord Jesus can do all things. He alone can comfort a poor worm of the dust. Jehovah is my refuge and strength."

2. *The First Home.* — The only available house had been built for a stable into the side of a hill with the

river in front, and for this $15 a month was charged. Two pine boxes with their contents constituted his entire outfit. A chair and bed were loaned by the British Consul, and a pewter lamp was presented by the friendly Chinese. The house was whitewashed, and the walls were decorated with newspapers. Then he settled down to work with the consciousness that, as recorded in his diary, he had been led thither by the Master as directly as if his boxes had been checked for Tamsui.

3. *Learning the Language.* — Every true missionary feels that the best work can never be done without a working knowledge of the language of the people to whom he is sent. Mackay believed that any missionary unwilling to undergo the labor of acquiring the language is a doubtful appointment. During the first month spent in South Formosa he improved his time and mastered the eight tones. His Chinese servant became his first teacher, but he had not been accustomed to such work. Hearing a man making absurd attempts by the hour at imitation of sounds that to himself seemed perfectly simple suggested doubts as to the sanity of his pupil. After a few weeks the servant-teacher suddenly vanished and never again reappeared.

Like any sensible man determined to speak Chinese, Mackay avoided all English speaking citizens of Tamsui. He cultivated the companionship of boys herding water buffalo, and from them he gathered the vocabulary of the common people and at the same time studied the Chinese character with such indifferent appliances as were at hand. Thus, through constant use of what had been acquired and the daily acquisi-

tion of new words, at the end of five months he preached his first sermon on the text, "What must I do to be saved?" The boys ever after continued to be his friends and loved to recall the experiences of former years. One of them, as he wrote eleven years later, became a student in Oxford College and entered the gospel ministry. Mackay became a fluent Chinese speaker and prepared a dictionary of 10,000 words, twenty copies of which were prepared by the students for their own use. All these copies were destroyed during the French invasion in 1885. The dictionary was afterward printed and is still of service in the mission.

4. *The Religions of China.* — Next in importance to a knowledge of the language of the Chinese did he regard a knowledge of their religion, in order that he might understand their viewpoint. Professor Max Müller affirms that "no judge, if he had before him the worst criminal, would treat him as historians and theologians have treated the religions of the world." Common honesty demands that a missionary acquaint himself with the religions with which he has to deal. Only then can he do them justice and find common ground. Mackay longed for more "common ground" and made use of what he had. When breaking new territory he often began his address by quoting the Fifth Commandment, which at once commended itself to ancestor-worshipping Confucianists. "There are scattered rays of light in every land and many beautiful gems of thought." It is the wisdom of the Christian missionary to recognize truth wherever it is found and to show that these fragments of truth are united and perfected and personified in Him who is the Truth

and the Life. As soon as he was able to converse with the Chinese, the necessity of this knowledge was apparent. He was visited in his stable-home by literati who contemptuously challenged discussion, and he was compelled to give a reason for the faith that was in him. Many of these Chinese, like the Athenians of old, spent their days in seeking something new, and Mackay spent his nights in mastering Confucian wisdom, that he might put his antagonists to confusion. Not many days were passed before the leading positions were mastered and the literati found it convenient to avoid debate.

5. *The First Convert.* — Among his first visitors was a young, prepossessing and intelligent man named Giam Chheng-hoa. He returned again and again, bringing groups of literati with him that he might hear a full discussion of the merits of the new doctrine as contrasted with their own three religions, Confucianism, Buddhism and Taoism. The literati were repeatedly confounded, and after they had finally withdrawn, A Hoa returned and confessed his conviction that this was the true doctrine, declaring his own determination to be a Christian if it should cost him his life. Mackay had been praying that his first convert might be a young man of suitable gifts for companionship in this ministry. The prayer was abundantly answered. A Hoa proved such a man. He was the son of a poor widow but had been sent to school until he was seventeen years of age. He had also traveled on the mainland, having spent six years in Peking, and was thus prepared by former training for the commanding position of influence among his own people to which he afterward attained. He be-

came Mackay's constant companion and his language teacher, while he himself was being taught geography, astronomy, history and especially the Word of God. A Hoa was not only a loyal friend who on more than one occasion was instrumental in saving the life of his teacher, but he also became an effective preacher. Mackay was heard to say that rarely had he heard Canadian preachers who could influence a Canadian audience as A Hoa could move a congregation of his own countrymen. He is also gifted with sound judgment and has been much used in adjusting differences between Christians and the civil authorities.

Planting Churches. — 1. Every convert is expected to be a missionary. That seems to be more noticeably true in heathen than in Christian lands. In Formosa churches have sprung into being through the personal influence of individuals, who have carried the message of life to their friends. The *first outstation* was started by a widow named Thah-so, who heard the Gospel in Tamsui and found in it a balm to her weary soul. Her home was in Go-ko-khi, a village ten miles up the river. She came back, bringing others with her. The interest continued, so that a boatload would come down the river to attend religious services. They then persuaded the missionary and A Hoa to visit them, and soon the foundations of a church were laid. The prefect of Bang-kah sent a company of soldiers to terrify the natives and stop the work. Tan Phauh, the head-man of the village, a man of generous physique, who had seen active service on the mainland, feared not the bluster of soldiers, told them frankly that he was done with idols and was going to live according to the Ten Commandants,

which he had pasted on the walls of his house. They then threatened the widow Thah-so, but she held up her hymn-book and declared her purpose to live by that. The soldiers left the village, declaring that the "foreign devil" had bewitched them all. The church was built, and about 150 declared their rejection of idols and their desire for instruction and worship. In this first chapel, A Hoa, the first convert, was the first preacher, and Thah-so, the widow, the first female convert, was his chief helper.

2. *At Sin-tiam,* which lies eighteen miles inland from Tamsui, the church was founded through the influence of Tan-he, a modest young farmer who heard the gospel at Tamsui and interested others who came to see and hear for themselves. Eventually the missionary visited the town on a festal day, as it happened, when large multitudes were on the streets. Most of them had never seen a foreigner, and the violence of a mob was averted by an accident which inflicted an ugly wound on a boy's head. Mackay dressed the wound and bound it with his own handkerchief. Immediately the tide was turned; sympathy succeeded hatred, and soon a congregation was gathered and organized. The present church in Sin-tiam is one of the finest in North Formosa. Tan-he, who had become a student, was its faithful pastor until the day of his death. Sometimes mission premises, at first established outside the towns, were destroyed by typhoons, and new buildings were erected within the towns, the people in the meantime having become more friendly. Thus the work developed and grew, not according to any preconceived or detailed plan, but under the leading of the Holy Spirit.

THE TAKING OF BANG-KAH. — 1. One of the most thrilling chapters in "From Far Formosa" bears the title of this paragraph. Bang-kah was *the Gibraltar of heathenism* in North Formosa. It is not only the largest and most important city, but it was also the most determinedly anti-foreign. Foreign merchants had never succeeded in establishing themselves there, although frequent attempts had been made. The authorities of the city had sent emissaries to the surrounding villages and towns, inciting the people against the missionary and his work. Nevertheless the time had come when Bang-kah must be taken. Mackay succeeded in renting a low hovel and placed over the door a tablet with the words, "Jesus' Holy Temple." Immediately the city was in an uproar. The military authorities brought evidence to prove that the site belonged to them, and he had to abandon his claim. He left and after prayer with his students returned the same night and succeeded in renting another place. The mob tore that building to pieces, even carried away the stones of the foundation. He and his students moved across the street to an inn which was immediately assailed by the mob, when in their extremity the British Consul from Tamsui with the Chinese mandarin appeared on the scene. The Consul demanded that as a British subject the missionary be protected.

2. Mackay insisted upon erecting upon the same site another building, a small chapel which was dedicated while soldiers paraded the streets to preserve the peace. Seven years thereafter a handsome stone church was built in Bang-kah, with a stone spire seventy feet high and with rooms for the native preacher and missionary.

Ten years later, in 1893, when Dr. Mackay was on the eve of returning to Canada, the people of Bang-kah asked the privilege of honoring him by carrying him through the streets of the city in a sedan chair. He recoiled from such a parade, but he concluded that as in the past they had done to him as they chose, he would allow them to follow their own inclination. A procession was formed, consisting of head-men, magistrates and military officials, bands of music, flags, footmen, all that the Chinese conception of glory could suggest, to confer honor upon the man who some years before had defied their authority and was to them the impersonation of evil. The heathen may rage, but He who sits in heaven shall hold them in derision. The taking of Bang-kah is typical of the determination and courage and faith that pressed on until smitten by the hand of death.

Training of Students. — 1. *A Peripatetic School.* — A self-sustaining, self-governing and self-propagating church demands an educated ministry. Mackay from the very beginning began to select the most capable young men and train them for this work. A Hoa, the first convert, was thus utilized, and the number steadily increased until sixty native preachers were employed in ministering to as many native congregations. In the early days of the mission the students accompanied him on his evangelistic trips, and they were taught by the way. Under a tree or by the seashore, or in the chapels, they received instruction in geography, astronomy, church history, anatomy, physiology, etc., but chiefly in Bible truth. Most of these students traveled with him barefooted up the steeps, or through the mountain passes, and across fields and

Oxford College

extensive plains. The advent of a procession of as many as twenty students, headed by their teacher, would of itself excite interest in the numberless hamlets and towns through which they passed. After each day's study was over the students had their opportunity of declaring to others the truths which they had been studying for themselves, and an audience was never wanting. After the mission grew to larger proportions and a college had been established, this more primitive method of instruction was largely discontinued and no doubt more continous and thorough work was done in the educational center. Nevertheless, there was a charm and romance about these peripatetic days to which Mackay ever looked back with longing affection. Although much was gained, there was a distinct loss when the students became confined within college walls.

2. *Oxford College.* — When at home on his first furlough Mackay's addresses did much to stimulate interest throughout the Canadian Presbyterian Church. The enthusiasm was such that the people of his own county, Oxford, Ontario, presented him on the eve of his return with $6,215, for the erection of an educational institution to be known as Oxford College. It was built under his own supervision at Tamsui, on a beautiful site about 200 feet above the river. It is a commodious building with accommodations for fifty students and two teachers and their families, and it is supplied with necessary appliances, such as class-rooms, museum, library, and bath-room and kitchen conveniences. The *opening of the College* was a great day in Formosa. There were about 1,500 present. Every European in Tamsui was there. The building

was decorated with British flags from the consulate and customs, and two distinguished mandarins in their sedan chairs graced the occasion. There were many addresses of congratulation, and interesting reminiscences of the struggles and joys of the past were rehearsed. One native preacher spoke almost regretfully of the days when in the class rooms "they had the starry heavens for a roof, the earth and sandy beach and tender grass for a floor, the mountains and seas for the walls of their habitation, the rocks for tables and chapel benches for beds."

Special pains have been taken to beautify the college grounds with a profusion of trees, shrubs and flowers. When it is remembered that flowers bloom in Formosa for twelve months in the year, the possibility of this without great labor or expense is manifest. On the grounds there are over 1,200 evergreens, besides hundreds of banians and blooming oleanders, and they are surrounded by hedges of privet and hawthorne. Students who have visited Princeton will not forget the old trees and avenues and campus and all the delightful associations of those beautiful surroundings. Dr. Mackay, himself a student of Princeton, no doubt remembered and was in a measure under the influence of that historic spot, when he labored to beautify this one educational center in North Formosa. This was not, however, simply to please, but it was regarded as *a necessary part of the college education.* He found the Chinese deficient in appreciation of the beauties of nature. Even A Hoa, a young man of exceptional natural ability, was quite insensible to the charms of beautiful Formosa in the midst of which he had been born and educated. Mackay beautifully describes how

one morning he led A Hoa up the side of the Quan-yin Mountain, 1,700 feet above the sea, and there witnessed the awakening of his dormant powers. A Hoa at first could not understand the motive in making so difficult an ascent. As they stood gazing upon the magnificent panorama of sea and land, and as they sang together the One Hundredth Psalm, an invisible hand touched the eyes so long closed, and he saw. It was to A Hoa a mount of transfiguration, an apocalyptic vision of a hitherto unseen world. Ever after he was an ardent observer and student of the beauties of nature.

3. *Method of Teaching.* — The curriculum of the College included the subjects ordinarily taught in our colleges with the exception of classical studies. The amount of work done in each department was necessarily limited, but so far as it went, it was thoroughly practical and intelligent. The true teacher excites in his pupils thirst for knowledge and enthusiasm for his theme. Dr. Mackay possessed certain important characteristics for a successful teacher. He was always animated and impatient of dullness in the class-room. Weariness was relieved by change of subject, and often in the peripatetic classes of early years they would scatter and collect specimens of rock or plant or insect, or amuse themselves like children for a time, and then return to their studies refreshed. Sleepiness was an unpardonable sin in college work. He was perpetual and inexorable in review. Simple memorizing was not enough. The subject must be understood. This was discovered by cross-examination and drill. The expectation of such minute and daily examination kept the students up to work and in readiness for what was

to come. He attached more importance to the cultivation of memory and recitation in the class-room than is usual in colleges. Large sections of the Old Testament and the New were memorized. In early years two hours each evening during the session were given up largely to recitation. Women and girls from the Girls' School came into the college hall and occupied the center seats. The students sat in seats along the sides of the hall, and before that audience the students acquitted themselves as best they could.

Sometimes a debate was the *program of the evening,* at other times, a student or a Bible-woman would recite the whole of the Shorter Catechism. Some of the students could recite the whole collection of Psalms and Hymns in use in the mission. He recognized that many highly educated ministers failed because they could not deliver their message effectively; the public would not listen to them. Hence he insisted upon the importance of correct speaking, readiness and self-possession before an audience. Unhappy mannerisms or affectations were mercilessly exposed and corrected, and both teacher and students took part in criticising such class-room performances.

Special mention needs to be made of *his museum* as an educational factor. Nowadays in college work text-books are becoming of less and less consequence. The laboratory and quarry and dissecting room and archives are taking their places. The student must do independent work and develop his own individuality. He ought not to be an echo of any man, however great. That was the use Dr. Mackay made of his museum which is one of the finest collections in the East. The microscope was in constant use, and the hidden wonders

and beauties of the works of God, whether in stone or shell or insect or plant, were thus disclosed. Every student was constantly looking out for new things, which not only added to the museum, but also cultivated in himself the capacity for seeing the world about him, which so many have never seen.

4. *Music.* — He was not musical but had a passion for music. In youthful days he labored diligently to learn but without much success. In this respect he was not unlike D. L. Moody. There was music in his soul, and he loved to hear other voices give expression to it. In College classes exercises were frequently relieved by the singing of hymns. When surrounded by an enraged mob, he and his students would lift up their voices in the words of the old familiar paraphrase, —

> "I'm not ashamed to own my Lord,
> Or to defend His cause,"

which would thrill their own souls with new strength, and overawe their foes. When by the bedside of the dying, he sang hymns of joy and faith and victory, in which the suffering saint often joined and during the singing of which sometimes the spirit took its flight. He took full advantage of the Chinese fondness for music as a means of imparting gospel truth. Evening hours were spent in the chapels teaching the people to sing gospel hymns, much after the fashion of singing-schools in rural communities of Canada a generation ago. "The Devil can't sing; prayer and song and work will keep the Devil at bay," said John Stuart Blackie.

> "The Devil remains a stranger
> To breasts that teem with song."

Certain it is that music finds little place in heathen worship. It is a Christian grace, the natural expression of the joy of the gospel.

MACKAY'S MARRIAGE. — 1. *A Dutch View.* — Rev. G. Candidius, when pleading in 1628 for the appointment of another missionary to Formosa, wrote: "He should bring out a wife with him, that he may escape the snares of Satan and may with his family be unto the people as a mirror and living example of an honest, virtuous and proper life. But for several reasons a much better arrangement would be for him, being unmarried, to take to wife one of the native women. It would also be very expedient, were ten or twelve of our countrymen to take up their abode in the island — persons of good and virtuous conduct not without means and inclined to marry the native women of the place. These would be the magnets that would attract the whole country; and in this way the undertaking would succeed and God would grant his blessing thereon."

2. *Dr. Mackay's Argument.* — While he did not advocate the latter colonizing suggestion, with the former he agreed not only in theory but in practice. He wrote home in December, 1877, to the Committee: "I have been for a long time grieved at heart to see the women here despised and left within their homes, whilst husbands and brothers attend services. I have pleaded and prayed and wept. Sometimes amongst 200 hearers only two or three women are present. Such being the case, after long and prayerful consideration, I have determined, God willing, to take a Chinese lady to become my helpmeet, and labor for these perishing thousands. She is a young, devoted, earnest Christian who will, I believe, labor until death

for the salvation of souls. My great motive in this is that I may be more instrumental in the salvation of souls. I cannot reach that class myself, and as I believe that Chinese and Canadians are alike in the presence of our Lord, I act accordingly. It matters nothing to me what some people may think, if I can only win more souls, and I think I can. Brother R. just sent me a note saying there are 'charming ladies in Canada, one of which would come out as my helpmeet.' I am not thinking about 'charming ladies.' I am thinking how I can do most for Jesus. This is a trying climate for foreign ladies. A foreign lady cannot live in the chapels in the country, and she cannot reach the women by living in the port. This lady can go from chapel to chapel and thus gather perishing souls."

Men have criticized his action but all will admire the consecrated purpose of his life. In May, 1878, he was married by the British Consul at Tamsui, to Tui Chhang Mia, a Chinese lady who proved equal to his expectations. She was a devoted and loving wife and helper until the day of his death. He never found occasion to regret his unusual and independent action.

3. *The Wedding Trip.* — Immediately after his marriage he returned to the country to visit the stations with his young bride. He wrote: "At every station women who never entered the chapel before attended and listened as she, sitting amongst them, told the story of redeeming love. Women who had formerly attended but seemed afraid to come forward, now took their places confidently by her side. Having visited all the northern stations except Kelung, we started south and arrived at Liong Lik drenched with rain

and with blistered feet. On the following day we were again overtaken with pouring rain. Mrs. Mackay was blown off the chair in which she was borne and the men who were carrying her were prostrated beside the muddy path. We reached a chapel in the evening and it was ample compensation for our slight inconveniences to witness such prosperity in the work. In the evening quite a number of women were present, and after worship Mrs. Mackay spent an hour in teaching them to sing several hymns. We travelled over beds of burning sand and under scorching sun. Mrs. Mackay went from house to house exhorting the women to attend the service, and the result was gratifying." The heavy rains swelled the mountain torrents, and they had to cross several such streams in order to reach their destination. The first two were easily waded, but they barely escaped being carried away in the third. Having finished their visitation of the churches, they returned from a notable wedding journey which left memories more precious than such trips usually do.

GIRLS' SCHOOL. — Religious interest excited among the women led to the erection of a school building for their education. The Girls' School stands beside the College at Tamsui within the same grounds, and the two buildings are of equal dimensions. Social conditions in Formosa would not allow young women to leave their homes and reside in a boarding school as in America, but when accompanied by a senior relative it is quite proper to do so. There are therefore in the school married and single women, both young and old, prosecuting their studies together. Sometimes the husband is a student in the College and his wife a pupil

in the Girls' School at the same time. Mrs. Mackay, assisted by two matrons, took charge of the school, and the progress made was sometimes phenomenal. One girl in a single month learned to read the Bible in the Romanized colloquial with considerable fluency and correctness. Many in attendance are the daughters of preachers and elders, and they have become valuable helpers as wives and workers in the churches. At certain periods in the history of the mission from thirty to forty women were employed as Bible women, but the unsettled state of the country for some time made it necessary to discontinue such service.

THE FRENCH INVASION. — 1. *In Formosa.* — In 1884 war broke out between China and France over a boundary line in Tonquin. The invasion of Formosa by the French was the occasion of much suffering and loss to the mission. Chinese hatred of all foreigners immediately asserted itself, and the missionary and his converts were in the public mind associated with the French invaders. As soon as the first shot was fired, bands of looters, who had nothing to loose, persecuted, tortured and robbed defenceless Christians. Many were slain, refusing to purchase deliverance by denial of their Lord. Many chapels were destroyed and everywhere the derisive shout was heard that "the mission was wiped out." At one station, Tao-liong-pong, the chapel was demolished, a huge mound was erected with the debris which was plastered with mud, and upon it was inscribed in Chinese characters the epitaph, "Mackay, the black-bearded devil, lies here. His work is done." The labors and anxieties of this invasion brough on a severe illness. When Tamsui was besieged, all foreigners were asked to go aboard

a British man-of-war, with their families and valuables, for protection. This Mackay declined to do. His converts were his valuables, and he would suffer and, if need be, die with them. Later his wife and children, and Mr. and Mrs. Jamieson, associates for a time in the mission, went to Hongkong, but he remained behind.

2. However, an acute attack of cerebral meningitis, during which his life was despaired of for a time, made a change necessary. He boarded the steamer Fukien to take the round trip to Amoy, but before his return Tamsui was blockaded and he was shut out. He had to remain until the following May *in Hongkong*. Letters written at that time were full of lamentations on account of enforced absence from his beloved church in its time of trial. He wrote: "I know I could render little assistance, that chapels are levelled to the ground and work suspended; that many converts have been plundered and slain; that my presence might only excite deeper hatred; but O, to be there and die, if need be, with the poor people for whose salvation I have had the privilege of laboring so long! It makes me tremble to think of Romish priest-craft in dear beloved Formosa, should the French take possession and hold it." During this enforced absence he was not idle. Two of his students were with him, and their studies were continued. This was a comfort in the midst of those days, which he described as the most trying, of all his experiences in Formosa.

3. *In Captivity.* — After the blockade was raised and he was allowed to return to Formosa, preparations were made to visit the churches on the east coast. Armed with a letter from the British Consul to the

Commander-in-chief of the French forces and accompanied by two preachers, A Hoa and Lap-Sun, he proceeded to Kelung. There were 8,000 French soldiers at Kelung, and they were harassed by twice as many Chinese troops who were drilled by German officers. The French mistaking him for a German spy, he and his companions narrowly escaped being shot. The soldiers blindfolded them, led them through the lines and sent them on board a man-of-war. As soon as he was identified, courteous treatment was extended, and the next morning they were set at liberty. They then proceeded to visit the afflicted churches in the Kap-su-lan plain and rejoiced to find that suffering only bound them more closely to Jesus Christ.

Building Churches. — 1. As soon as the war was over, he presented claims amounting to $10,000 (Mexican) as indemnity for damage done to mission property. Without reference to Peking or investigation, these claims were allowed and the money paid. The problem now was, how best to spend so large an amount. "I could with that amount build two dozen fragile churches," he wrote, "or one dozen ordinary churches, or one-half dozen strong and artistic churches." He decided upon the latter course, set to work and in less than three months finished *three splendid churches of solid stone* with a stone wall around each, at the three principal stations, Bang-kah, Sin-tiam and Sek-khan.

2. They have towers and spires of solid masonry from seventy to eighty feet high, with the British flag and burning bush in stucco on the spires. They are conspicuous buildings in these towns, and cannot be hid. *But why spend money on spires?* This action has been questioned by neighboring missionaries in South

Formosa. His reply was that, in the first place, the heathen were thus convinced of the folly of destroying the former buildings, when they saw better ones spring up in their places; secondly, they gave visibility to the church of Christ and impressed the heathen with a sense of permanence; thirdly and chiefly, they refuted the Chinese superstition called *fêng-shui,* which means an indefinable something that they think will be disturbed if a building rises above the regulation height of surrounding buildings. These spires pointing heaven-ward, overtopping heathen temples and no disaster resulting, are a perpetual and unanswerable refutation of this absurd superstition. Of the sixty churches in the mission, only six were of this durable and to the Chinese imposing style of architecture.

Labors Abundant. — 1. His energy and *powers of endurance seemed almost preternatural.* While superintending the work of 200 men, employed on the erection of these churches, he dispensed medicines to hundreds, preached daily, taught the students at night and in the three months traveled 1,600 miles on foot. In additon, during these three months he repaired two other chapels and opened another new station in a large town.

2. *His Defense.* — In 1881 the funds of the Committee were low, and a letter was sent to him advising the utmost economy. He was evidently annoyed and wrote in reply: "I thought I was exercising economy to the utmost of my ability, perhaps beyond it. I put up three strong churches in as many months, followed by three more in about the same time and one more in exactly one month. I worked as a laborer, traveled as a coolee under sun and rain, carrying on and super-

intending this work, working at night so as not to interrupt teaching, guiding and supervising the whole mission. I thus saved the mission by actual computation about $3,000. All for Christ."

A member of the mission at that time, perfectly familiar with his methods and work, wrote that during these three months he traveled daily over twenty miles, never using a chair because that would increase expense. The same writer, in speaking of his versatility and resourcefulness, stated that when toiling outside all day, building chapels, he was in the habit of giving the students in the course of a few hours at night as much as kept them busy during the following day. Not only were the students in attendance at the College led through systematic courses of study and kept steadily at work for months, but preachers scattered over the field were also kept at work. They regularly sent the results of their labor to him, and he personally examined them. Natives who had been his companions for many years expressed amazement at his resourcefulness.

A Hoa, who had been his companion for sixteen years, according to this correspondent, stated that although he had often heard him choose the same subject, he had never known him to give the same address twice. His teaching from the living Word was living, always nourishing, — newly beaten oil, of which his hearers never wearied. Busy from daylight to dark, with patients, converts from the country, correspondence from the stations, mandarin cases and a thousand and one other things, when did he make his preparation? Much of it was made when others slept. He required but three or four hours' sleep out of the

twenty-four. Foreigners in port often made their way to his house, and letters appreciative of such visits were received from distant parts of the world. Such appreciation came from those who knew him and his work at short range.

TIMES OF REFRESHING. — 1. He wrote on the thirtieth of March, 1883: "I am on the east coast, *four days journey from Tamsui.* Fully 1,000 have thrown away their idols and wish to be taught Christianity. I have dried my clothes before fires made of idolatrous paper and idols, and employed three men to carry other idols to my museum in Tamsui. I never passed through such experiences. Hallelujah! Blessed be God, Jesus reigns! O, the scenes of these days! Now I am ready to depart. I have seen the glory of God!" A few weeks later came from him the following cablegram, "One thousand aborigines threw idols away." Some weeks later he wrote: "My cablegram was below the mark. Upward of 2,000 have thrown away their idols and wish to follow the Lord of Hosts. I am just back from that region; what a scene! What an outburst when they sang,

> "How sweet the name of Jesus sounds
> In a believer's ear."

"In a village of upward of 200, every soul wants to be a Christian. Every house is cleansed of idols. Another village of 300 came out as a body. They sang sweet hymns late into the night. Most of the people have to work hard for a living. One village will give 150 days' labor, another 100 days', etc., to help in putting up chapels. I sent nine of the older preachers to work among them."

2. In March, 1886, he spent with A Hoa ten days on the eastern coast. He wrote: "We visited eighteen stations. A typhoon destroyed several churches. I mostly preached in the open air under a burning sun. We baptized 1,138 — all converts who would have been baptized sooner but for the French invasion. We ordained thirty-eight elders and forty-two deacons." These trips to the villages were his chief delight as can easily be imagined, and they were as frequent and prolonged as College and other duties permitted. One visit was paid to *points on the eastern coast,* where he had never been, but from which he had an invitation of twelve years' standing. The military officer provided a pony, "which was plump if not fiery," with the usual string of bells. On this he rode for a week, visiting the whole plain and preceded by an official groom. He found many of the villages ripe for decisive action. Multitudes were assembled to hear him, and he challenged them to give up their idols there and then. Boys were sent around with baskets to gather up their idols, mock money, incense sticks, etc., for a bonfire. They vied with each other in kindling the pile. One chief took special delight in poking the burning objects of worship, while roars of laughter followed the pulling out and holding up a blazing Goddess of Mercy. An idol temple, which had been built by themselves at a cost of $2,000, was handed over for Christian worship. That day about 500 idolaters cleansed their houses of idols and began the worship of the true God. No wonder that beautiful Formosa was dear to his soul and that such scenes were cherished memories! But he fully recognized that the work was only begun, when the idols were destroyed. Hence

the importance of a ministry that could build these converts up in faith and holiness, and to the development of such a ministry his best days were devoted.

MEDICAL WORK. — 1. *His Preparation.* — Before Mackay's theological studies had been begun, he had spent some time in the study of anatomy and physiology. His medical studies, it is true, were very incomplete, but they proved of great service in the mission. The long experience of thirty years in the midst of a trying climate and much sickness could not fail to result in considerable skill, especially when the missionary was a devoted student of books as well as of men. Malaria is so prevalent in Formosa that it is not an infrequent thing to find whole families prostrated at the same time. He himself was a victim of this dread disease. Dr. J. B. Fraser, who was associated with him for a few years, states that he saw Dr. Mackay delirious while his perspiration was so profuse as to be literally dropping through the mattress on which he was lying. He frequently hoped that science would discover such an antidote for malaria as vaccination is for smallpox.

2. *Practice in Hospital and Homes.* — In such distressing conditions and in the presence of the crudest, most absurd, as well as most painful and injurious treatments of native doctors, it was but natural that he should begin to use what knowledge of medicines he had. This practice developed into a hospital at Tamsui, where tens of thousands were helped and healed, very many of whom were won for Jesus Christ. But he felt that there was a special advantage in ministering to the afflicted at the stations and in their homes. The hospital treatment came to be regarded as a right

and placed the patient under no special obligation to the mission, but Mackay's voluntary attendance in chapel and home won sympathy for the mission and for the gospel that heals the greater malady.

3. He recognized the danger of developing quackery. In Chinese missions on the mainland it is not uncommon for young men who get some knowledge of drugs to abandon the mission and become medicine vendors. Notwithstanding this danger and on account of the impossibility of overtaking the work at so many stations, he *instructed his students* in the use of fifty of the most commonly used remedies and with very satisfactory results.

4. *Lay Dentistry.* — Malaria causes toothache, which he found to be so common and distressing that he soon extemporized a forceps and gave relief. This grew into a regular part of his mission work. The forceps and the Bible went together. He and his students would take their stand in an open place, extract teeth and then preach the gospel. He is said to have extracted about 40,000 teeth during his lifetime and to have become exceedingly expert, having secured the most modern and approved appliances in the market. It not only attracted attention but gave relief to great suffering and won attention for his message. This was a new departure and as usual won more or less ridicule elsewhere, but he had the courage to be odd, and the results justified the method.

Spiritual Power. — 1. *Prevailing Prayer.* — There lived in Pang-kio-than the richest man in North Formosa, worth $10,000,000 but a lawless tyrant. He made his wealth by defrauding the poor

and kept several hundred soldiers for self-defence. He lived in luxurious grandeur, but he had every entrance to his house and grounds barred. A prisoner in a palace, the beggar at his door was a freer man than he. He had accused Mackay at one time of building a chapel on part of his property, but before the British Consul he was beaten in his contention by the hated and despised barbarian. He was greatly indignant and ordered his tenants to discontinue attendance at the chapel. Some refused obedience; they gave up their lands and followed Christ. Some years later in reporting a visit to, and cordial reception by this rich man, he adds: "I have gained every point I asked God for since I landed here. I longed to see this town occupied; now it is. I longed for a substantial hospital, and we have it. I asked for a chapel in Bang-kah, and it is built. I prayed for all the cities; every one has a place of worship. I asked for a college; it stands yonder. I pleaded for the east coast, and there are many churches there. Every hamlet has been visited. There are no 'regions beyond,' no strongholds to conquer. The people are yet to be won, but we shall not weary. Beloved Formosa will be under the blood-stained banner." Mackay had found the key to the missionary problem.

2. *Communion of Saints.* — In reporting the number of converts and the state of the mission, he did not forget those who had finished their course. They were still his, and he loved to relate the story of their lives and their triumphs in death. In 1882 he wrote: "When I was in Canada eight baptized members went home singing glory, glory, glory, forevermore. I am now sitting within a stone's throw of two graves. In

one lies a dear young man, the son of an elder, and in the other a young man I frequently alluded to. I stood an hour over his grave recalling the past. When four thousand savages in the city of Bang-kah pulled down our chapel and threatened our lives, he stood at my side without flinching. I remembered the mark of redhot iron on his forehead. There is no mark now but the mark John saw on the forty and four thousand on Mount Zion. I can point to saints above who have triumphantly entered within the veil, as well as to converts in North Formosa." In 1884 he wrote: "Another convert gone home! For eight years he lay in prison under a false charge. I have bundles of letters written in his cell. During these eight years amid insult, hunger and torture he trusted in the Lord Jesus, exhorting the prisoners to repentance. God be praised." Nothing was lost. He endured as seeing Him who is invisible, and the white-robed multitude as well.

THE JAPANESE WAR. — 1. During the Japanese war in the years 1895-1896, the Formosan Church again passed through the furnace. Many Christians suffered martyrdom, not because they were disloyal to the Japanese Government, but because they were misrepresented by the Chinese officials. The mission suffered by death and removal a loss of about 700 members. During the greater part of that war Dr. Mackay was in Canada on furlough, the Rev. Mr. Gauld being in charge of the mission. After Formosa became a Japanese possession, Dr. Mackay wrote: "Seeing *the Japanese flag* — a rising sun — floating on every hand, I often think of the time when the Sun of Righteousness shall arise and make this island,

so full of natural beauty, a place where the Church of God shall shine with all the glory of our glorious and glorified Christ."

2. His long experience of Chinese officials made him hopeful as to Japanese influence in the mission, although certain disadvantages immediately appeared. The introduction of the Japanese language into schools and greater stringency in hospital administration caused both schools and hospital to be temporarily closed. On the other hand, the change of Government broke through the wall of Chinese conservatism and made *a change of religion easier.* It was formerly regarded as an act of disloyalty to China to abandon the national religion. Now hatred for the Japanese induced friendliness to the religion of the foreigner. The Japanese can themselves appreciate the catholicity of Christianity better than the Chinese could, and they are not so disposed to put needless obstacles in the way of the mission. To them the beneficial results of Christianity are apparent. Hence, after the immediate confusion arising from the war and an unsettled government passes away, it is believed that the conditions will be more favorable to Christian work and to the extension of the cause of Christ.

The Martyr Spirit. — Mackay has been charged with heedlessly exposing himself to danger and seeking martyrdom. The taking of Bang-kah has been so interpreted. But the instinct of self-preservation was in him, as in most men, strong enough to escape death when it can be done without disloyalty to Christ. Yet "the spirit of martyrdom has been woven into the history of the Church." Krapf said, "The victories of the Church are won by stepping over the graves of her

members." Judson expressed the same thought: "Suffering and success in service are vitally linked. If you suffer without succeeding, it is in order that some one else may succeed after you. If you succeed without suffering, it is because some one else has suffered before you." Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The martyr spirit is the true missionary spirit. No man is fully equipped as a missionary who cannot do the work assigned to him regardless of suffering or death. Mackay took exposure and toil cheerfully, not because he was insensible to suffering, but because in so doing he believed that he was walking in the footsteps of Jesus Christ. He also recognized, and had many illustrations of the fact, that fearlessness in dealing with a foe is the best weapon of defence.

The End. — 1. *His Translation.* — The last chapter in Dr. Mackay's life is quickly written. In September, 1900, he went to Hongkong for treatment of what was supposed to be ulceration of the throat, and for a time it seemed as if the treatment might prove successful. These expectations were disappointed. The malady soon appeared to be malignant and developed so rapidly as to reach the fatal issue on the second of June, 1901. On that day a cable message thrilled the Canadian Presbyterian Church with the intelligence that the great missionary was dead. In the delirium of the last days his mind was still upon his work. He rose during the night, escaped from the home to the college and sat in his chair, to conduct, as he supposed, an examination. He was but in the prime of life and in the vigor of his days. It was but natural that he should reluctantly lay

down a work that he loved so well and in which he had such unfailing confidence.

2. *Post Mortem Influence.* — His last message to the Canadian Church was the following: "Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God. With that thought firmly fixed, there will be but one shout, 'And blessed be his glorious name for ever, and let the whole earth be filled with his glory, amen and amen.'" The demonstrations of sorrow on the part of the native Church were unaffected and pathetic. He had spared nothing in their behalf. They understood his life, appreciated his worth and recognized the irreparable loss. At Tsui-tung-kha the church had been recently destroyed by earthquake, and at the suggestion of the Rev. Mr. Gauld, a "Mackay Memorial Church" has been erected in its place. It is a united effort, entirely built by the Church in Formosa, and it is such an expression of affection as would probably be most appreciated by Dr. Mackay himself. There are several memorial churches in the mission. One is to the memory of his father, George Mackay, built by the native preachers and members in 1884. Others are called the "W. C. Burns Memorial Church," the "Elizabeth Machur Memorial Church" and the "James Memorial Church." He believed in so practical a method of cherishing the memory of the departed. But he could say with the apostle, "Ye are my epistles" — a spiritual temple that earthquakes cannot destroy, that will abide eternally in the heavens.

His Colleagues. — Notwithstanding the fact that this is a sketch of Dr. Mackay and his work, it is proper to state that others were associated with him for longer

or shorter periods and made their contributions to the Church in that island. Rev. J. B. Fraser, M.D., was appointed in 1874 and because of family affliction retired in 1877. Rev. K. F. Junor, M.D., was appointed in 1878 and retired in 1882, because of personal affliction. The Rev. John Jamieson was appointed in 1882, and died in 1891. The Rev. W. Gauld was appointed in 1892, continued to be the colaborer and devoted friend of Dr. Mackay throughout the latter years of his life, and he was his tender and sympathetic comforter in death. After the removal of the senior missionary, Mr. Gauld assumed entire responsibility and has since administered the mission with remarkable firmness and prudence. The Rev. Thurlow Fraser, a student volunteer of Queen's College, Kingston, has been appointed as Mr. Gauld's associate in the work. Mr. Fraser's past gives promise of a strong and effective ministry. May the Holy Spirit, who distributeth to every man severally as He will, maintain the glorious record of His beloved Church in "beautiful Formosa."

ISABELLA THOBURN

Isabella Thoburn

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Christian — Teacher — Missionary
1840-1901

BY REV. W. F. OLDHAM, D.D.

Scotch-Irish Ancestry. — 1. *The Thoburns in Ireland.* — The Scotch-Irish are held in high esteem in America. So marked is this esteem that the average Protestant Irish family, when it begins to prosper, makes minute search for the dash of Scotch blood that is supposed to greatly enrich it and secure the family in popular esteem. The Thoburns were originally Scotch, probably sprung from Scandinavian ancestors. In the seventeenth century a portion of the family moved to the neighborhood of Belfast, Ireland. Here early in the last century one of the Thorburns, whose name by Irish attrition had come to be Thoburn, married Miss Crawford, and together they emigrated to the United States, — that "Beulah Land" toward which Irish eyes have looked longingly for a hundred years and never more eagerly than now.

2. *On reaching America* in 1825 the Thoburns were attracted to Eastern Ohio, where they settled on a farm near St. Clairsville. Ohio is one of the remarkable States of the Union, for here the severer culture of the older East meets the expansive and virile en-

ergy of the younger West. From this State there has come a larger proportion of the commanding men and women of the Republic than its mere numbers would lead one to expect. The Ohio man is prominent in State and Church, and the Ohio woman is in evidence everywhere.

Ohio Homes and Schools. — 1. *The Thoburn Family.* — It was in the stimulating religious atmosphere of this great State that the Thoburn children were born and reared. There were ten of them, for this was one of those healthy, old-fashioned families that did not tend to disappearance in a generation or two. Five boys and five girls made the Thoburn home a bustling, busy place. Isabella was the ninth child and the youngest daughter but one. She was born March 9, 1840. All of the children have given a good account of themselves in life. Of the sisters, two have been much in the eye of the Methodist Episcopal Church, because of their wide public service in the woman's missionary activities of that denomination. Mrs. J. R. Mills is now the Conference Secretary of the Woman's Foreign Missionary Society of the East Ohio Conference, and Mrs. Ellen Cowen of Cincinnati is the efficient Corresponding Secretary of the Cincinnati Branch of the same society, which includes the States of Ohio, Kentucky and West Virginia. Her youngest brother is James Mills Thoburn, Missionary Bishop of India, a man as well known and as influential for good as any man that America ever sent to Southern Asia.

2. *The parents* of these children were, it may easily be believed, people of sterling worth and deep religious fervor. The father was a class-leader in the

Methodist Church. The mother, a woman of extraordinary force of character, profoundly affected her children's early religious life. As with Augustine and John Wesley, so with the Thoburns; when one inquires into the life and outcomes of the child, he must take note of the mother who, more than any other on earth, shapes infancy and adolescence into worthy manhood.

3. *Isabella's Education.* — Isabella, in common with the other children of the family, received her early education in the country public school. Here she proved herself a faithful student, not brilliant, but purposeful and thorough. She never would assent to a proposition, whether in letters or numbers, until she understood it. Mental thoroughness early characterized her. She might seem a trifle slow in reaching a position, but when she arrived she knew the ground which she had been over thoroughly, and was competent to intelligently direct the next adventurer. It was unusual at that time for young women to go any farther with their education than the public school, but Miss Thoburn and her mother were agreed that the largest possible preparation for the work of life is the best investment of money and time that youth can make. So the public school course was followed by the training afforded by the Wheeling Female Seminary and that by a year in the Art School of Cincinnati. It was well that such sound educational foundations were laid in her girlhood by one who was afterwards to open the pathway to the higher learning for the coming leaders of a far away people. For Miss Thoburn to have been content with less than the best preparation which the times and her circumstances afforded,

would have barred her from the wider usefulness of later years.

4. *Early Teaching Experiences.* — Forty years ago the number of educated women was small everywhere. It was larger in Ohio than in most States, but not so large but that one might safely say of any well prepared woman that she would probably become a teacher. This Miss Thoburn became at the early age of eighteen. But though young in years, she was remarkably mature in judgment and had that admirable admixture of frank kindliness with native leadership which enables its happy possessor to become at once the friend and guide of others. She, who was afterwards to open the way to college education for Christian young women in India, began her experience as a humble country school teacher in Ohio. And, indeed, it is no mean preparation for any place of usefulness in life to meet at life's threshold the severe test of a "country school marm's" experiences. What tact and shrewdness and native force that experience calls for in any successful issue of it, only those know who have tried and either failed or succeeded. If we were advising a missionary candidate with suitable preparation, who, for any reason, is detained in the home land for a while, we would recommend a year's experience in a country school room as likely to exercise and develop all those qualities most needed in a foreign missionary.

5. *Further Teaching Experience.* — From the country school she was advanced to higher grades of teaching, serving in influential positions for one year in a Young Ladies' Seminary in Newcastle, Pa., and later in a similar school in West Farmington, Ohio.

During these years she was always the earnest, helpful Christian worker, who came to richer, fuller development year by year. She gave much thought and attention to the pupils under her care. She did not, however, refrain from the wider work of the day. The Civil War was making great demands upon the women, as well as upon the men of the nation. In all work looking to the alleviation of suffering among the sick and wounded soldiers she showed the same energetic but tender spirit that in after years made her so successful, and which won to her the hearts of all whom she touched. Her interest in the affairs of the nation never waned. When domiciled in India she followed all the larger politics of her adopted country with the keen, sympathetic interest of one who recognized that no lover of his kind can be satisfied until all organized society is so purified as to enlarge the chance for virtue in the individual; that men are "men" and not merely "souls," and that the true winner of souls is that "wise" one who recognizes that, whatever power there may be in the individual to live his own life, there is yet a solidarity in the human family which makes the ills of one the burden of all.

THE CALL FROM INDIA. — 1. *Her Brother's Message.* — While Miss Thoburn was pursuing her useful work in America with no particular thought in her mind of service in any foreign land, events were shaping in India which were destined to entirely alter the course of her life. It may always be assumed that the people, who are most likely to benefit the heathen when they reach them, are those who are faithful to duty and seize opportunity wherever they

may be. The student volunteer who is slipshod in the work at hand and careless of the advancement of those around him here, can scarcely be expected to do notable things when he reaches some other land. After all, life anywhere only gives one an opportunity to work out what is within. In the absence of a devout, helpful personality mere change of locality means little. The even tenor of Miss Thoburn's way in Ohio was broken by the receipt of a letter from her missionary brother, James, who had been for several years in North India. He was a young widower and had constantly met with difficult situations created by the peculiar place assigned to woman in Hindu society. With him to clearly see a difficulty has ever been preliminary to a decisive attempt to meet it. As he found his work constantly hindered with complications which no man's hand could unravel, he promptly wrote his sister Isabella to take steps to join him as a missionary in North India. That fateful letter was fraught with weighty consequences.

2. *Woman in India.* — What James M. Thoburn felt in his work was the common experience of all missionaries in that land of strange contradictions, where excessive humaneness towards animals exists side by side with harshest and most unsympathetic treatment of women. The Indian woman has suffered, beyond her sisters of any other heathen land, the disabilities that later Hinduism has put upon her sex. As early as the fifth century before Christ, Manu, the famous lawgiver, in his code defines the place of woman and her relation to her husband as that of a slave to her lord, a creature to her master. He is to exercise the severest discipline in her treat-

ment and in her standing in this world, and any glimmering hope that she may have of a life to come depends upon her servile obedience to lordly man. The sad history of Indian womanhood, as seen by those brought up in the free air of Christly teachings, has been pathetically summed up in *three brief sentences,* which, though, like all apothegms, not wholly true, still contain so much truth as to afford a severe arraignment of Brahmanism. This terse history is, "Unwelcomed at birth, unhonored in life, unwept in death." No heavier burden lies upon life in India than the inhuman and debasing treatment of womanhood by the religious prescription of the ruling faith. India can make but little advance in any true progress or civilization, except as the wrongs of child marriage, enforced widowhood, and the social suspicion and disrespect and religious discrimination against her, are lifted off the heart and mind of the Indian woman. No blacker cloud darkens any national sky than the cloud of unhonored womanhood which overhangs India.

Among the most futile of *the defenses that are offered* is that the Indian woman desires the conditions under which she lives and most earnestly resists any alteration of social conditions. This has always been the lame apology of the wrong-doer. The slaveholder has always held his slaves for their good and has always pleaded their belief in his statement of the case; anything to the contrary has always been the mischievous work of meddlesome friends of the slave. And so with Indian women, there are not a few Western men who are tempted to believe the Hindu putting of the case. But what if the woman, deprived

for centuries of the ordinary rights and privileges of a human being, should be sunk through the generations into passivity and even ignorant welcoming of her servile place. Alas, for the captive bird that never knew freedom!

But let any faintest understanding of the true state of the case, any feeblest knowledge of how other women live and are trusted and honored reach her, and at once the woman's heart in India pines for what she immediately recognizes as her natural right. Listen to *the prayer of one of these* as recorded by her fellow countrywoman, the Pundita Ramabai: "O Lord, hear my prayer. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round; and we are like prisoners in an old and moldering house, choked and buried in the dust of custom; and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar-cane when the sweet juice has been extracted. Criminals confined in jails are happier than we, for they know something of the world. They were not born in prison; but we have not for one day, no, not even in our dreams, seen Thy world, and what we have not seen we cannot imagine. To us it is nothing but a name; and not having seen Thy world we cannot know Thee, its Maker. We have been in this jail; we have died here, and are dying. O God of mercies, our prayer to Thee is this, that the curse may be removed from the women of India."

3. *Unmarried Lady Missionaries.* — And these isolated women are cut off from any chance of male ministration. No male missionary may preach the gospel to any but the lowest caste women of India,

and even these listen with timidity and are ill at ease in the presence of a strange white man. The missionaries' wives work among them; but the affairs of the missionary households, the claims of missionary children and the necessary and legitimate sharing of the wives in the plans and burdens of their husbands prevent them from being able to adequately meet the great demand for a female evangelistic and teaching agency. If the women of India, the home makers and mothers of Hinduism, are to be evangelized and taught the gospel of Jesus Christ and saved to honored and worthy womanhood, this must be done by unmarried women from Christian lands preparing a band of native women workers to carry the gospel into secluded zenanas in the cities and to the mohullas in the villages of that populous land. This James Thoburn saw and wrote inviting Isabella to join him. But there was a practical difficulty in the way.

4. *Missionary Boards and Women Workers.* — When Miss Thoburn, in response to her brother's invitation, sought to find her way to India, she learned that there was no existing organization of the Church which would authorize her going or her proposed work. The General Society had not thought of any but a male agency. All those who had the direction of the Society were men, and Christendom has ever been slow to recognize the possibilities of women and the value of their service in the extension of the Redeemer's Kingdom. It was true that many young women seemed to be eager for missionary service, but this seemed only to add to the perplexity of the officials. Dr. Durbin, one of the strong men of the Church and the secretary of the Society, wails: "If

I wanted fifty young ladies, I could find them in a week; but when I want five young men, I must search for them a year or more." That it might be possible that God was moving upon the hearts of the young women, and that they might be exceedingly serviceable in the evangelization of the darkened peoples of the earth, seems not to have entered the male mind. And yet Miss Thoburn was so earnest and devoted a woman and so loyal a Methodist, that when she applied to the Society to be sent to India, they felt that they could not send her and yet scarcely dared to refuse to do so. There was the alternative that she could go under the auspices of the Woman's Union Missionary Society of New York, which was already in successful operation, but Miss Thoburn preferred to exhaust the possibilities of appointment by the agencies of her own Church before she would seek any other way of reaching what she sincerely and strongly held to be the work which God called her to do. This hour of man's perplexity was, however, the hour of God's opportunity, and there was about to arise a new agency which should solve the difficulty and become an added force of marked power for preaching the gospel to the ends of the earth.

5. *The Woman's Foreign Missionary Society Organized.* — While Miss Thoburn and the missionary secretaries were in this dilemma, the great Lord of the harvest field was moving upon the hearts of Methodist women in a city far removed from Ohio. In Boston, prolific mother of great reforms and philanthropic movements, there met early in 1869 Dr. and Mrs. William Butler, the founders of Methodist Episcopal missions in India and afterwards in Mexico, and

Mrs. Lois Parker, the wife of Dr. Edwin W. Parker of India. All three of these bore the burden of the depressed women of India upon their hearts, and as they described the condition of these women to their Boston friends, the idea sprang up of a female agency to meet this special need. A meeting was appointed to consider the subject and to take steps to form a society. The day came, Tuesday, March 23, 1869, and with it came a pelting storm. Six women were present beside the two missionary ladies. Nothing daunted the meeting was held. The speakers made powerful addresses, and the six hearers, greatly moved, proceeded to immediately organize the Woman's Foreign Missionary Society of the Methodist Episcopal Church. With splendid zeal the Society was recruited from East and West till it soon numbered hundreds of members.

6. *First Public Meeting.* — At the first public meeting it was announced that a missionary candidate from Ohio had been referred by the general society to the Woman's Society. She was in every way qualified and was eminently fitted to succeed. The Society was of tender age, and there was but little money as yet in the treasury. What was to be done? A vote had already been taken that the first missionary should soon be sent. Here was the lady already at their doors, ready to go! Mrs. E. F. Porter of Boston sprang to her feet and said: "Shall we lose Miss Thoburn because we have not the needed money in our hands to send her? No, rather let us walk the streets of Boston in our calico dresses and save the expense of more costly apparel. I move, then, the appointment of Miss Thoburn as our missionary to India." The speech met

with ready response: "We will send her," they all cried. Amid scenes like these were the beginnings of that great Society, whose agents are now found in all heathen lands and in the unevangelized portions of Europe and Mexico and South America; whose income is rapidly approaching half a million dollars yearly; which has never known anything but an onward movement and has steadily gone forward from strength to strength; which, take it all in all, is the most splendidly successful Methodist society in existence. A few months later a medical missionary, Miss Clara Swain, M.D., was also appointed, and together the two unmarried lady missionaries, the first of the Methodist Episcopal Church, sailed for India after several farewell meetings. The sight of two young women leaving home and kindred for the unknown dangers of a far heathen land greatly impressed the imagination and stirred the heart of the Church. The Woman's Foreign Missionary Society has been greatly blessed of God in the quality of its workers. Bishop David Moore, after examining the Methodist Missions of Japan, China and Korea, writes in February, 1902:

"To the Secretaries of the Woman's Foreign Missionary Society:

"I have now seen all your work in these three Empires [China, Korea and Japan] and am prepared to speak with authority. I am proud of the Woman's Foreign Missionary Society and grateful for the work it is doing and the results it has already achieved. You have a remarkable body of workers. Were the selection to be made anew, I could not recommend a woman to be omitted from the list. The reinforcements seem to be hand-picked."

This testimony has been paralleled by competent observers in all other fields; but it may safely be said that the first missionaries of the Society have never been excelled. By general consent of her fellow workers Miss Thoburn was for many years of her later life held to be "first among her equals." Beloved and trusted by all, she was by common consent and without the matter ever being put into words the guide and adviser of the whole body of women at home and abroad who worked with her.

Early Years in India. — 1. *Work Defined.* — On their arrival in India the two missionaries were very kindly received by all, but there might have been much difficulty in the place to be assigned them in the field in their relation to their fellow workers, were it not for the quality and clearheadedness of the ladies themselves. The initial victory to be won for all time for women workers was first within the mission itself. What is meant will be more clearly seen by reading this extract from the pen of Bishop Thoburn, writing about his early experience with his sister: "I was not quick, however, to learn that the ladies sent out to the work were missionaries, and that their work was quite as important as my own. A few days after my sister had commenced her work, I found myself pressed for time and asked her to copy a few letters for me. She did so cheerfully, and very soon I had occasion to repeat the request. The copying was again done for me, but this time I was quietly reminded that a copyist would be a great assistance to her as well as to myself. The remark made me think, and I discovered that I had been putting a comparatively low estimate on all the work which the missionaries were not doing.

Woman's work was at a discount, and I had to reconsider the situation and once for all accept the fact that a Christian woman sent out into the field was a Christian missionary, and that her time was as precious, her work as important and her rights as sacred as those of the more conventional missionaries of the other sex. The old-time notion that a woman in her best estate is only a helper and should only be recognized as an assistant is based on a very shallow fallacy. She is a helper in the married relation, but in God's wide vineyard there are many departments of labor in which she can successfully maintain the position of an independent worker."

2. *True Romance of Missions.* — The preconceived ideas of almost every missionary are likely to receive a rude shock on reaching the mission field. The usual thought is that the heathen world is full of amiable people eager to welcome the missionary and to lend themselves immediately to the carrying out of all the teaching with which the missionary is charged. A very brief experience easily upsets all this. The "heathen" are found to be as tenacious of their beliefs and modes of thought and habits as others; nor are they always ready to admit the value of the strange missionary's message, nor to see why they should change their ways, derived from generations of revered ancestors. The missionary early learns that the taking of the heathen world for Christ is not a romantic gospel promenade, but a very serious piece of business which taxes the utmost resources of the best endowed and most fitly prepared men and women through successive generations. Happy is that missionary who, when the mere romance of the foreign aspects of his work is staled by

experience, falters no whit because the higher and perennial romance of helping sluggish immortals and indurated civilizations by the quickening presence of the life-giving God remains as the calling for life's most strenuous endeavor. Even thoughtful and well-poised Miss Thoburn, who had been in close correspondence with her missionary brother James, did not find India the eager and waiting land that she had pictured. But she soon adjusted herself to the facts of the life around her and from the first saw with keen, unerring insight that if India's women were to be won and India's womanhood to be brought to worthy place, it must be under the leadership of Indian women and through their devoted service. It was clearly seeing this that made her so eager an advocate of the best training that could be given her Indian girls, and it was this which made her eager to thrust them, when fitted, into every place of responsibility that opened. And, again, it was this readiness to afford them every possible advantage and to give them ever widening opportunities for service and responsible position, that so endeared Miss Thoburn to her scholars and fellow workers as to make their devotion to her something extraordinary and touching to behold.

3. *Her First School.* — As soon as she perceived that the first requisite was to train leaders, she determined to open a school that should develop into a high school for girls in the city of Lucknow. This city was the most suitable for the purpose, for it was the capital of Oudh and the center of Methodist activities at the time. It had been besieged during the Indian Mutiny twelve years before; but already swift moving events had made the Mutiny but a memory, and Lucknow was

fast forgetting its bitterness in the changes and the new ways being introduced by the English. But whatever progress Lucknow might be making toward new ways of thought and life, the idea of a high school for native girls was entirely too advanced, not only for that city but for all interior India. Not only was this too radical for Hindus, but even the English and Americans, who spoke dark parables about "spoiling the native women" and educating them beyond their sphere, were opposed to the scheme.

Miss Thoburn, nothing daunted, launched out, hiring a small court in the Aminabad Bazaar, and the older missionaries tell to this day with great glee of how "Yunas Singh's boy, armed with a club, kept watch over the entrance to the school lest any rowdy might visit the displeasure of the public upon the seven timid girls who were gathered inside with the adventurous lady teacher who had coaxed them to come." The school was soon moved into the private house of one of the missionaries and rapidly grew into the famous Girls' Boarding and High School, out of which ultimately came the Lucknow Woman's College.

Higher Education for Women in India. — 1. While the troublesome questions of location and pupils were early solved, not so the question of what their training should be. Indeed, there is still an occasional controversy among the missionaries and their supporters as to whether missionary funds are rightly spent in providing any but a plain education for the children of Christian converts. The necessity for providing an educated leadership seems even now, strangely enough, to meet with question. It is true that the

questions are growing fewer all the time, but that there should be any at all is a matter for surprise. What *Miss Thoburn's ideas on the subject* were may be learned from this utterance made at the Ecumenical Conference in New York in April, 1900: "The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto but to minister. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service may result. The trained, which means the educated in mind and hand, win influence and power simply because they know how. Few missionaries have found the expected in the work awaiting them on the field. We want to tell women and children of Christ, their Savior and Deliverer, and to teach them to read the story for themselves. But instead of willing and waiting pupils, we have found the indifferent, or even the hostile, to win whom requires every grace and art we know. We have found sickness and poverty to relieve, widows to protect, advice to be given in every possible difficulty or emergency, teachers and Bible women to be trained, houses to be built, horses and cattle to be bought, gardens to be planted and accounts to be kept and rendered. We have found use for every faculty, natural and acquired, that we possessed, and have coveted all that we lacked. But it is not only our power over those we go to save that we must consider. When saved they must have power over the communities in which they live. We do poor work if we do not inspire others to go and do likewise. Intemperance, divorce, degrading amusements, injurious, impure or false literature, are all serious

hindrances in the mission field. Women must know how to meet them."

2. *Lilavati Singh's Plea.* — With Miss Thoburn at the New York meeting was Miss Lilavati Singh, one of her pupils who, with Phœbe Rowe and a host of others, had been trained into lofty Christian womanhood by Miss Thoburn and who loved her with a strength and devotion rarely seen. It was of Miss Singh that ex-President Harrison said, that if Christian missions had done nothing more than make a Miss Singh out of a Hindu girl, they had repaid all the money put into them. Said Miss Singh, speaking also on the higher education of Indian women: "It has been said that because the gospel is to be preached, therefore energy and money and time should not be expended on higher education. With all that you have done for us in the past, you will never have enough workers for us. The only way to get enough workers to meet the demands of the field is to train us to do the work that your missionaries have done. I have been told that when the officers of our Church have the names of candidates presented to them, one of the first questions they ask is, What education has she had? Now I could not help thinking that if, with your heredity and environment, you require good education in your laborers, how can we poor heathen do efficient work without the same advantages? I have been with missionaries for a number of years, and I have seen them when their hearts have been breaking. It is not the climate that breaks their hearts; it is not the difference of food and the strange surroundings; but what is breaking the hearts of a great many missionaries has been the failure of character in their converts. From

Lilavati Singh

my own experience, I want to tell you that failure of character comes oftentimes from ignorance; because we do not know any better we disappoint your missionaries. If you want us to be what you are and to be what Christ intends us to be, give us the education that you have had, and in time and with God's help and grace we will not disappoint you."

3. *Lal Bagh, the Ruby Garden.* — From the bazaar to a private room and then to a private rented house marked the outer movement of the girls' school, which was meanwhile growing in favor so greatly that the seven had become more than a hundred. Then came one of those marked days in the history of all missionary enterprises which bring in new eras. Pressed for room and not satisfied with the location of her school, Miss Thoburn heard of the possibility of securing a great house, built by a Moslem in a beautiful tract of seven acres studded with trees and fragrant with flowers. The estate was called Lal Bagh, the "Ruby Garden," and no location in the whole city was so desirable. She secured this property for about $7,000, and with praises to God and heartfelt gratitude the school was transferred to the new home. In all beautiful India it would be difficult to find a more lovely spot. Amid all her earnest, practical work how deep and tender a love of beauty held Miss Thoburn may be learned from her own description of her school home. "All about the compound are trees and shrubs, some of which are always blooming. When the hot winds of April are scorching the annuals in the flower beds, the amaltas trees, which the English call the Indian laburnum, hang out their golden pendants, making a glory about us brighter than the

morning sunlight, while deeper than the noon heats blaze the red pomegranate flowers all thro' May and June. The rains bring out the dainty tassels on the babool trees and lower down the oleanders, which scarcely find breathing room amid the odors of tube-roses and jessamine. In October and November the pride of India, a tall tree of delicate foliage, puts forth branches of wax-like white flowers. All through the cold season convolvulus, begonia and other creepers are blooming everywhere, clinging to the portico, up old trees, over gate-ways and trellis work. A passion flower covers one whole side of the portico. February is the month of roses, though some are blooming all the year round; and as the days grow warmer and March comes in the whole garden overflows with color and sweetness. Then there is the sacred pepul tree, a banyan and a palm; also seven wells, four of which are stone built, each of which is a treasure house." This beautiful house she called her home for thirty-one years. Here she added one department to another, until in course of time it came to be easily the foremost Christian school for Indian women. At the close of the first year it was determined to change the day school into a boarding school.

4. *Boarding Schools in Mission Lands.* — From the missionary standpoint a boarding school is of more value than five day schools, for the simple reason that in the former the children are cut off from the demoralization of heathenism and are steadily played upon by the forces that make for Christian culture. No better investment is made by the Christian Church than in the boarding schools placed in heathen lands. In 1887 the curriculum was widened and the school be-

came the Girls' High School, and a collegiate department was added. Through all these years the battle for the higher education of Indian women was being pressed within the missionary ranks as well as foundations laid for it among the young women. Nor was the school anything like the conventional girls' boarding school. It was a real home for its inmates and the center of much sympathetic Christian activity, which touched the whole city around it and stretched away to the farthest shores of India. Nor were the ministrations of Lal Bagh and its unbounded hospitality exercised toward Methodists alone. People of all the denominations and of none; Christians, Hindus, Mohammedans, the rich, the poor and chiefly the troubled and the sorrowful ever found there a ready welcome, hearty cheer and always the discriminating helpful word, more precious than gold. How Miss Thoburn stood the strain of her multifarious duties and how she contrived to use herself and her household in such varied and laborious ministry without any appearance of bustle and haste, that revealing mark of smaller souls, was always a mystery to her friends. She always found time for people who needed her, and yet she was punctual and the soul of order. Thus she became the adviser and helper of many. The whole mission sought her advice, and it was an open secret that her Bishop brother always felt more comfortable when she approved his constantly enlarging plans. While her school claimed her chief attention, she was never one of those unduly narrow ones who see nothing but the portion they are working at. She helped all through the city to create Sunday-schools, and with her pupils both taught these and visited the Hindu

women in the zenanas. In 1874 she lent herself for awhile to Cawnpore, a neighboring city, and opened a boarding school there.

5. *Women Evangelists.* — Miss Thoburn was always intensely interested in the evangelization of the women and greatly favored the training of women evangelists for service in the villages and at the fairs and women's bathing places. It gave her great satisfaction when Phœbe Rowe, one of her trusted and deeply loved teachers, turned aside from teaching to do the work of an itinerating evangelist among the lowly, ignorant people of the villages. It will readily be seen that for the teachers and older pupils the wide round of activities and the practical interest in all manner of Christian work that made Lal Bagh a living center could not but broaden and quicken their religious life. No wonder that so many of Miss Thoburn's girls are teachers and missionaries and devoted Christian women! Such outcomes are natural and spontaneous under such leadership.

6. *Lucknow Woman's College.* — In 1886 came the critical day in the life of the school. One of her girls, desiring to study medicine, wished first to secure a college training. A woman's college had been opened in Calcutta, secular, and it may not be unfair to say, at least non-Christian, if not agnostic, in its religious positions. It was the only college in all India for women. Mrs. Chuckerbutty, the girl's mother, a Christian convert, would not hear of her daughters' going to the Calcutta School. "I wish my daughter to finish her literary education, but I would rather she should know nothing more, than have her taught to doubt the truth of Christianity," said this godly Indian mother.

Miss Thoburn keenly felt the situation and boldly proposed to still further widen the curriculum and lift the school to the college grade. The first contribution to the added expense was 500 rupees from the widow, Mrs. Chuckerbutty; and thus by a steady evolution, from the little day school in the bazaar in 1870 came in 1887 the Lucknow Woman's College, the first of its kind in all Asia.

The patient, earnest worker had won her battle against misunderstandings and questions on the one hand, and on the other against the stolid apathetic indifference to woman's training that characterizes Indian society. Not the least contribution which her work has made to the progress of that great people to whom she gave thirty-one years of her fruitful life, is the keen desire of the male workers to find educated wives and the equally earnest resolve of the native Indian pastors and leaders to give their daughters the best possible training. To have borne conspicuous part in transforming any portion of Indian society, so that those who a generation or two ago looked upon women as little above the clods of the earth should now begin to covet college training for them, is surely to have secured very large returns from a life's investment. She found an infant Christian Church, gathered mainly from the poor and unprivileged; she found the women of this Church illiterate, burdened, incapable of much progress; she took the girls and made from them a new type of Indian women such as were never dreamed of; and when she had demonstrated in the actual product what Christ could do for Indian womanhood, her task was done and "she was not, for God took her."

HOME FURLOUGHS. — 1. While for thirty-two years her home was in Lal Bagh and, present or absent, she was its directing head, she was obliged twice to return to America for health and once to seek larger means for the work. In 1880, after ten years' service, she returned home via Palestine. Her visit to the Holy Land she greatly enjoyed, and she profited by it much as a Christian and a teacher. In 1886 her health failed, so that on her return to America she was obliged to remain no less than five years before sufficiently restored for service in the tropics. Again she came in 1898, bringing with her Miss Lilavati Singh, as fragrant a flower of womanhood as ever bloomed in that garden of Indian roses, to plead for $20,000 to extend her College and its buildings. The money was gladly given her.

2. *Deaconess Work.* — During her five years of enforced stay in America, from 1886 on, she was by no means idle nor spent her time in mere recuperation. She came to Chicago and there met Mr. and Mrs. Meyer, who had already launched their now widespread deaconess homes and training schools. Space fails to adequately describe this Christlike order of woman's ministry of the Protestant Church, which has in it all the devotion and single-heartedness of the Roman Catholic sisterhoods without the renunciation of personal liberty. Miss Thoburn was quick to see the value of this new arm of power, the value of trained women who do for love of God and man what cannot ordinarily be done for money. She determined to introduce the deaconess movement into India; but she was never one to ask others to go where she did not herself lead the way. She therefore became a deacon-

ess herself and took the regular nurse deaconess training. She then went to Cincinnati, Ohio, and there proved invaluable in helping found the "Elizabeth Gamble Deaconess Home and Training School" and a little later the "Christ's Hospital," under deaconess management. When she returned to India, it was as a deaconess, and this order of service is being very widely employed all through India, where the deaconess ranks are being recruited from the daughters of the soil in increasing numbers. Wherever she might be, at home or abroad, she ever carried the seeing eye, the understanding mind, the heart at leisure from itself and eager in all ways to minister to the unprivileged.

Fatal Sickness and Death. — 1. *The End.* — On her return to India in 1900, she resumed her place at Lal Bagh and all the accustomed activities were renewed. But, alas! it was not for long. The sudden coming of that awful plague, Asiatic cholera, the patient suffering, the unexpected physical collapse, the triumphant death, the dismay and passionate grief of the bereaved circle and the mourning of the whole Christian body in North India and throughout the English-speaking world form the triumphant close of a victorious life.

2. *Miss Singh's Letter.* — Details as to these may in part be learned from the following letter which is published in full, not only to convey an adequate idea of the value of Miss Thoburn's service in India, but indirectly to show the quality of an Indian woman molded under Miss Thoburn's hand. While Miss Singh and such as she live and teach others, the great and noble woman who founded what is now known

as the Isabella Thoburn Woman's College cannot be said to have ceased living.

"Lucknow Woman's College,

"Sept. 12, 1901.

"My dear Mrs. Crandon:

"I tried to write to you last week but could not. It has all been so sudden; I cannot believe it. I get up each morning and go to her room expecting to find her there, thinking that the other is a horrible dream; but she is not there, and if it were not for the fact that I can throw myself beside her bed and ask her God, who was so real to her, to help me, I do not know how I could get through these days! It is a little over twenty-three years since I came to know her, and I have been with her ever since, and she has become a mother to me, who am motherless. I forgot she was an American woman and I a Hindustani woman; I was as free with her as if she had been my own mother.

"Yesterday I went for a few moments to the matron's room which used to be her room in 1882. Suddenly I remembered the talks she had with me there, the prayers she prayed with me as she tried to lead me to the Savior. I felt I was on holy ground and that I must bow in prayer. In fact each room, each spot seems to be associated with something sacred; here she prayed with me, there she said that to me, here I saw her help such an one, until my heart cries, What shall we do without her to help and inspire? I remember saying to her, when she decided to give us a college education: 'Miss Thoburn, do you know people say you are spoiling us?' She said, 'Yes,

but I want you to prove to them that love, confidence and education do not spoil people.' And, dear Mrs. Crandon, again and again when I have been tempted to be slack in duty or low in motive, the thought, Miss Thoburn trusts you, has kept me good and true. What can I say about her? At present I am writing in her room. I have filled her vases with favorite flowers; I use her pen; the blotting paper she used lies under this paper; I can trace her writing on it. Everything is here just the same, only our precious one is gone. I am glad for her sake, because she worked hard and needed rest which she would not take here. Again and again I would say to her: 'Miss Thoburn do not rise at 4.30 A.M., like the rest of us; you are not so strong as we younger ones.' But she was the first to get up and the last to retire. Sometimes she did look so tired. Now she and Miss Rowe can rest together, but what will we do?

"But I must tell you about that awful day. On Thursday, the twenty-ninth, she went to Cawnpore to see about the stone for Bishop Parker's grave. We do not know whether she contracted the disease there or how she got it. When she returned to us, she looked well. Saturday morning she did a little gardening, baked cookies for us and when I saw her at breakfast she looked pale and tired. I followed her to her room and insisted upon her lying down and taking a little rest. I went to her room again at 4 P.M., and I said: 'Miss Thoburn, you look so pale; does your head ache?' She said, 'No, I am a little tired.' So I ordered the phaeton and insisted upon her going for a drive. While waiting for the carriage I said: 'Miss Thoburn, I am a lonely woman, and I hope the

Lord will take me home before He does you, for I cannot do without you; I want you to lay me to rest as you did Miss Rowe.' She said: 'I do not know whether you will go first, or I, for 'the Son of Man cometh at an hour we know not of'; but if I go, I want you to have Phœbe's Bible.' When the carriage came she wanted me to go with her, but I said: 'If I go, I will chatter the whole time, and you will get no rest; I want you to have a restful time.' I sent her off, and an hour later I saw her arranging flowers in the dining room. It was Mr. West's birthday, and all the missionaries were invited for dinner. At dinner I noticed that she only ate her soup, and I said, 'Miss Thoburn you are sick.' She declared emphatically she was only tired. At 10 P.M. I bade her good night, and that was all till 3 A.M., Sunday, when the night watchman came and called me and said she had sent for me. I went down and sent the carriage for the doctor and in the meantime applied the usual remedies. She said, 'The doctor will think you very foolish for troubling him for only an attack of indigestion.' I said, 'I would feel more comfortable were he around.' He came and looked grave and sent for the best doctors in the town. They were with her constantly. Till noon we had every hope, and I believe she herself expected to get well, and therefore gave no message. After 12 o'clock she was too weak to speak. When the cramps were very bad she said, 'Let me hold your hand for I do not wish to groan.' That is the way our precious one had lived; no complaint about the hardest thing! When the pain was very bad, she said to me, 'Sing.' I said, 'What?' She said, 'Come Thou fount of every blessing.' I got

some one in the room to sing that and others of her favorite hymns. In her pain and agony she kept speaking in Hindustani. It nearly broke my heart to hear her. She had lived for us, and she was dying for us; she was so one of us that in her last moments she forgot her own tongue and spoke in ours. There is no one like her, — our dear, devoted friend. She lingered on till 8 P.M., then left us. But for Christ's words, 'I will not leave you comfortless, —orphans, the margin says, — I will come to you,' I do not know how we could bear this sorrow. But now the cry of my heart is, Make me a little like her, that people when they see me may say, 'The spirit of Miss Thoburn doth rest upon her.' In her Sunday-school book I found her pledge in connection with the Twentieth Century Movement, by which she had promised to bring ten new souls to Christ. I had taken the same pledge, but now I must work hard for hers and for my own; and as my beloved is so near Jesus she can ask Him to help my weak efforts.

"I cannot tell you about the funeral, for I remember nothing. I will get some one else to write about it by and by. Miss Nichols has not been very well this year and Miss Thoburn was troubled about her. Again and again she said, 'I thought she was the one for my place, but perhaps God has other plans.' But the strange part of it is that Miss Nichols is getting well in a miraculous way, and the doctors say she can stay in India. I wonder if it is because Miss Thoburn has seen Jesus face to face and asked Him for this that she wanted so much. But I must stop for it is time to send this to the post office. I had intended to write for the Branch meeting, as also for the Gen-

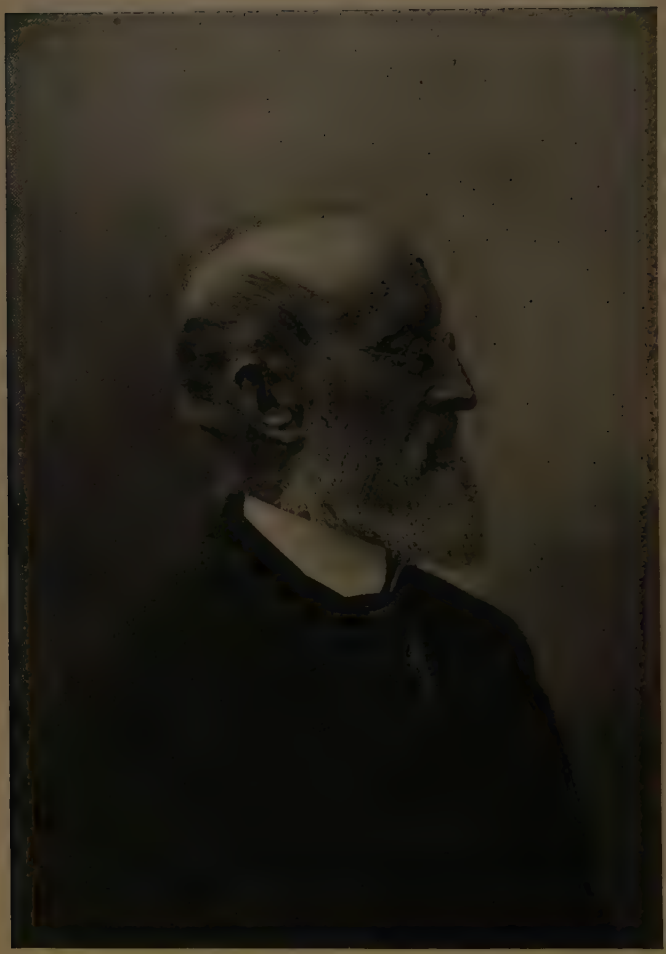
eral Executive, but now I cannot. Give them all my best love, and if you think it best, read them part of this letter. Tell them to be very good to us for we are orphans and, dear Mrs. Crandon, do try to send some one to take the teaching off Miss Nichol's hands, for we must keep her well, and she cannot teach and superintend both. The plan is to have Mrs. Parker live with us for a sort of adviser, but we will need another missionary to teach in the College. Pray for us, love us even more than you have done, for we seem so alone in the world without our friend.

"Yours affectionately,

"LILAVATI SINGH."

3. *God's Acre.* — Miss Thoburn's body lies in the Lucknow cemetery, beside the grave of Dr. Badley, the founder of the Reid Christian College. The bodies of these two great missionaries there await side by side the Resurrection morning.

CYRUS HAMLIN



Cyrus Hamlin

CYRUS HAMLIN, D.D., LL.D.

The Founder of Robert College

1811-1900

BY SECRETARY C. C. CREEGAN, D.D.

INTRODUCTORY. — It was the privilege of the writer of this sketch to know Dr. Hamlin intimately during the last twenty years of his life, and if there is warmth in his tribute, it will not be forgotten that these words come from a friend who knew him well, and who heard the entire story which follows, and much more, from the lips of this venerable and heroic missionary. A generation from now when the historian tells the full story of the founding of Robert College, not to speak of the other forms of missionary service rendered by Dr. Hamlin, he will be placed in the foremost rank of modern missionaries. There were but few, if any, who combined in so large a degree rare qualities as scholar, teacher, inventor, administrator, diplomat and statesman.

BIRTH AND CHILDHOOD. — 1. *His ancestors* were Huguenots. His grandfather, Eleazer Hamlin, was a well-informed farmer and was a soldier in the War of the Revolution, as were also three of his sons. In consideration of the faithful services which he rendered to his country, the legislature of Massachusetts gave him

a large section of land in Maine, which had not yet become a State. Upon examination, however, he found the tract rocky and so full of caves "that it had become the headquarters of bears." Finding it worthless for farming purposes he declined to receive it. Finally four farms were given to his four sons in Waterford, Maine, which is about forty miles from Portland.

2. It was here in Waterford that the father of our hero, Hannibal Hamlin, settled in 1799. During the same year he was married to Susan Faulkner of Acton, Mass., a charming woman, the daughter of Colonel Francis Faulkner, an officer in the Revolutionary War. The *parents of Dr. Hamlin* did much to introduce Massachusetts culture in the forest of Maine. They established a lyceum and a weekly spelling match, which did much to increase the intelligence, especially of the young people, of the thirty-five families which made up the population of the town.

3. *His Birth and Earliest Years.* — Among these forests and rude surroundings on January 5, 1811, Cyrus Hamlin was born, who in the providence of God was in later years to stand before kings. Hannibal Hamlin, Vice-President of the United States during Lincoln's Administration, was his first cousin. Dr. Hamlin, in speaking of his infancy, says: "I was pronounced weakly, my head was too big. So the wise old ladies comforted my dear mother, and told her she must never expect to bring up that child." When he was but seven months old his father died, leaving Mrs. Hamlin with four children. It was a great struggle to bring them up upon that farm, but she very soon had excellent help in Cyrus and his brother Hannibal, two

years his senior. In this widow's home the Bible was read every day, and the Sabbath was kept strictly. Although the church was two miles away, it was seldom that the Hamlin pew was not well filled.

4. *Hamlin's Boyhood.* — When six years of age, Cyrus began *his school life* in the old red schoolhouse. Seeing a forked flame shoot out from the hearth, forgetting where he was he laughed aloud and the entire school joined, and for this the master seized his hand and gave him "a terrible ferruling." Such was the stern school which this delicate boy found in the year 1817. Yet in writing of his teachers in these days, he says: "Our teachers were persons whom we loved and honored. I remember them all with great affection."

During the long nights of winter *the books read* were "Adam's History of New England," Goldsmith's "History of Greece and Rome" and his "Vicar of Wakefield," "Pilgrim's Progress," "Robinson Crusoe" and Rollin's "Ancient History." He also read The Panoplist —later The Missionary Herald — and The North American Review. How similar his reading was to that of Lincoln who at this very time was a boy in Southern Indiana.

In speaking of *the farm life* of these days he writes, "We were early inured to toil, we took to it kindly and were ambitious to do men's work while we were mere boys." He began his career as a mechanical genius by making, while but a boy, from a yellow birch an ox-yoke which was pronounced by the neighbors "a thing of beauty." After this almost every tool and article needed on the farm was made by this young mechanic who had no teacher in these lines.

His earliest interest in missions comes to the front

on the annual muster day, when Cyrus was eleven years old. He started alone to see the sham fight with Indians in the neighboring town, and as he set out, his mother gave him seven cents for gingerbread, etc. In giving it she said, "Perhaps, Cyrus, you will put a cent or two into the contribution box at Mrs. Farrar's." When he reached the home of Mrs. Farrar he said, "I'll dump them all in," and he did, leaving nothing for refreshments. When he returned that evening "hungry as a bear" and told how he had given all his money for the heathen, his mother gave him "such a bowl of milk as he had never eaten."

Apprentice Years in Portland. — 1. When sixteen years of age, on January 6, 1827, Cyrus started for Portland to learn with his brother-in-law, Mr. Charles Farley, the trade of *a silversmith and jeweler*. It was one of the coldest days of the winter, and when he reached the home of his sister, he was nearly frozen. During the three years of his apprenticeship, he made remarkable progress, won many friends and began to exhibit something of that mechanical and inventive genius which won for him great fame in after years.

2. During this period he attended the preaching of the saintly Edward Payson and was a member of his Bible class. Dr. Payson was very feeble physically and was obliged to close his work at this time. Cyrus, who had come to love and reverence him, writes: "His farewell to his pulpit was so tender and solemn that few eyes were dry. I saw the tears of one who I supposed was a graceless young man." It is evident that young Hamlin had been much moved by the ministry and life of this consecrated pastor.

In this church he joined a society of Christian young

men which met every week. It was partly social and partly literary. It asked each of its members to contribute half a dollar a week toward the education of Edward Payson, Jr., in Bowdoin College. Such were the social and religious influences which helped to mold this country boy in a strange city. On May 6, 1828, when seventeen years of age, he joined this Congregational church. His brother Hannibal united with the home church at the same time, and the bonds of affection made closer by this act were only severed by death.

3. *A Call to the Ministry.* — Deacon Isaac Smith, who had been noting the development of Christian character in young Hamlin and his unusual talents, called him aside one day and urged him to consider the claims of the ministry for his life-work. In reply he said, "The expenses make it absolutely impossible." The good deacon replied: "Oh, I will see to that. The church has voted to aid to the extent of $1,000." With feelings of great tenderness he bade farewell to the shop and store and all his friends and mounted the stage for Bridgton, Maine.

In the Academy. — 1. His life in the fitting school at Bridgton under the excellent principal, Rev. Charles Soule, was most delightful. Much of the time he boarded *in the home of Mr. Soule,* caring for his horse and receiving his board for a nominal sum. He formed a warm friendship for the principal and his good wife, of whom he wrote fifty years afterwards: "A noble-hearted Christian gentleman, I remember him with affection; and dear Mrs. Soule can never be forgotten."

2. Young Hamlin was *a great student* and by being

permitted to work extra hours he took the fitting course in about half the usual time. He began his studies at five o'clock every morning and kept at work until ten, allowing scant time for meals and exercise. He was ready to pass his entrance examinations for college by the autumn of 1830. During his stay at the Academy, being within walking distance of his home he frequently visited his mother and brother and always kept up the deepest interest in the old home.

Bowdoin College. — 1. Cyrus Hamlin turned his face toward Bowdoin with fear and trembling, for his opportunities had not been the best possible, but he received his certificate of *admission* without difficulty to the largest freshman class that had ever been admitted. Among his beloved professors was the distinguished poet, Henry W. Longfellow, and among his class-mates — several of whom rose to distinction — was Professor Henry B. Smith, who shared with him the honors of his class.

2. *Feeble health.* — Always rather feeble, at the end of the first year of constant work in college, his physician said to him: "Go home to your mother; this is no place for you." Later Dr. Lincoln told Professor Smyth, "You must not expect to see that student back here." A short time at home, however, with his mother's excellent care and plenty of fresh air and sunshine, restored him and he continued his studies to the end of the course without a break.

3. At this time that relic of barbarism, *college hazing,* was at its height in Bowdoin, and Cyrus Hamlin did more perhaps than any one else to break it up. In order to check the power of this evil which had

reached the danger point, more than to punish an outrage upon himself, he had several of the hazers arrested and brought before the court. The case was settled by the hazers making written confession and apology and payment of all expenses. In this movement he had the cordial support of the leading citizens and the sympathy of the students. This exhibition of courage made for him a few enemies, but it did much to check, if it did not completely break, the hazing craze in the college for many years.

4. During a portion of his course Mr. Hamlin was *assistant librarian.* Since Professor Longfellow was librarian, it was not only the means of earning a portion of the term bills, but it brought him in close contact with the great poet. Speaking of Longfellow he says: "Any inquiry about an author usually brought him out, but he was always busy with some investigation of his own, and we did not intrude upon him. He was universally liked."

5. *The Great Revival.* — It was during Hamlin's college days that a revival of great power occurred, the greatest ever witnessed in Bowdoin College and in the town of Brunswick. Some of the leading men of the community — among them Governor Dunlap and Dr. Lincoln — were converted. Of the more than fifty students who decided to enter upon the Christian life were Professor Henry B. Smith, the famous theologian, Professor Harris of Yale, and others who became leaders in the American Church. It was a grief to Mr. Hamlin that his beloved teacher Professor Longfellow had no sympathy with this movement.

6. *Missionary Spirit in Bowdoin.* — In the winter of 1831-32 Munson and Lyman, later the martyrs of

Sumatra, were taking lectures in the medical college, and it was doubtless due to the influence of these devoted young men that Hamlin, as well as several others, decided to volunteer for the foreign field. Bond, Dole and Parris went to the Sandwich Islands, where they did a noble work. When Mr. Hamlin told his mother of his decision to be a missionary, she said, "Cyrus, I have always expected it, and I have not a word to say." Not a whisper of opposition came from his brother or sisters.

7. *Society Life.* — The two rival societies were the Peucinian and the Athenæan. Mr. Hamlin was president of the Peucinian, the Prayer Circle, and the Theological. It fell to him to give the public oration before the Peucinian Society, and he selected for his subject, "The Philosophical Errors of the Middle Ages." The day after its delivery Professor Longfellow meeting him said, "Hamlin, that was the best oration I ever heard from lips studential."

8. *Hamlin's Steam-engine.* — The visitor will be shown to-day in the Cabinet of Bowdoin College the complete condensing engine with condenser and air pump, which was made by Cyrus Hamlin during his student days. Hearing Professor Smyth lecture on the steam-engine and learning that but a few had ever seen one, he said to his professor, "I believe I could make an engine that would make any one see its working." The professor said, "Hamlin, I wish you would try it." In speaking of this conversation with Professor Smyth Dr. Hamlin writes: "In two minutes I embarked in a scheme which has had an influence upon all my life. I was in for it and I resolved to do or die." The Honorable Neal Dow, then a

young man in Portland, took a deep interest in the scheme and rendered some assistance. In about three months Hamlin's steam-engine, the first ever made in Maine, was completed and the college gave him $175 for it as a model to be placed among the philosophical apparatus. It is now in the Cleaveland Cabinet, Bowdoin College.

In Bangor Seminary. — 1. Having graduated with the highest honors and having decided to enter upon missionary work, he turned his face toward Bangor Theological Seminary. Professor Pond and Professor Leonard Woods, both of whom had a national reputation for scholarship, were the great teachers in Bangor at this time, and they took a deep interest in their pupil, whose exceptional talents were quickly recognized. *His first theological year* passed with nothing worthy of remark. He writes, "I felt sure that I stood in right relations to God and man in my African outlook." At this time his heart was set upon the life of a missionary explorer in the Dark Continent, and if this plan had been carried out, who knows but that his name would have gone down in history by the side of that of Livingstone!

2. *His Lectures.* — During his second year, in addition to his seminary work he delivered a course of lectures upon physical science with experiments in the Classical School for which he received $70. He also delivered a lecture upon "Africa, its Resources and Prospects," which was well received and afterwards published in The Literary and Theological Review.

3. *Missionary Work in New Ireland.* — Mr. Hamlin was so full of the missionary spirit that he could not wait until he reached a foreign land before be-

ginning work. In the neighborhood of the Seminary there were 500 Irishmen who had come to the city to find work, but who, on account of the severe winter with its deep snow, were left in great distress in their shanties, which were not fit for human beings. Their priest was a drunkard, and there was hardly a man among them who was temperate. Hamlin went one day to this settlement when the thermometer was twenty-four below zero, and finding several families without food and practically without clothing, he secured at once from his friends a load of dry wood and plenty of clothing, bedding and food. This opened a missionary effort among these needy people, which was continued notwithstanding the bitter opposition of the priest and which resulted in great good.

4. *Engaged in Public Debate.* — At this time it was proposed by some to build a theater in Bangor. There was much opposition by the good people of the town, and it was proposed that the question be discussed before the Lyceum. Mr. Hamlin was asked to uphold the negative, a young lawyer taking the affirmative. Hamlin read Plato, Rousseau and all the other books upon the subject and held his own with the brilliant lawyer for three nights. It was believed that this discussion resulted in the postponement of a theater in Bangor.

5. *Offers Himself to the American Board.* — Early in his senior year Hamlin wrote to the Prudential Committee of the American Board, stating that he was ready for any field, but expressing a special interest in China, as Africa had been declared out of the question chiefly on grounds of health. Moreover, one of the secretaries had told him that he might

hope for an appointment to China. During the month of February he received a letter from Secretary Armstrong informing him that he had been appointed to Constantinople and to educational work. He shut himself up in his room and began to study the map and then said: "What does this mean? It means a good work and excellent and noble associates, Goodell, Dwight, Schauffler and Homes." He felt well acquainted with them from the reading of their letters in The Missionary Herald. He then added: "The climate is unsurpassed. If Henrietta Jackson has a predisposition to pulmonary disease, she will live longer there than here; and now, as I live, I will know from her own self whether she will go with me and share my life in that great country." And so his choice both as to field and life companion was settled.

A Year's Delay. — 1. It must have been a great trial to this restless soul, full of missionary zeal and longing to begin his life work in Turkey, to find the American Board, for financial reasons, unable to send him out at once. It was a full year before he was able to sail, but he found plenty to do in the meantime and perhaps afterwards saw that this extra year spent in the home-land only fitted him the better for the great work which God had for him to do. Under the direction of the secretaries Hamlin delivered *lectures upon foreign missions* in various parts of New England, especially in Massachusetts, New Hampshire and Maine. In this way he made not only friends for the cause which he advocated, but not a few personal friends who followed him with their prayers and gifts during all the years of his missionary service.

2. *Supplies the Payson Church.* — Being earnestly invited to supply the church in Portland where Edward Payson had spent his life and where young Hamlin was converted, he consented to do so, thinking it would only be for a few weeks. He continued to preach here and perform all the parish duties for seven months. Having received a hearty call to become the pastor of Union Church in Worcester, Mass., Mr. Hamlin made reply in these characteristic words, "Not until the Board sends me notice of my unsolicited release, will I allow any such propopsition to be made."

3. *His Marriage and Ordination.* — He was married to Miss Jackson of Dorset, Vt., a woman of rare gifts, on September 3, 1838. The ladies of the Portland Church, where his ministry had been greatly blessed to the people, sent him a wedding suit. He was ordained October 3, 1838, in Portland at the close of the meeting of the American Board, which was held in the Payson Church.

Commencement of Missionary Work. — In January, 1839, Mr. and Mrs. Hamlin arrived in Constantinople, where they received a most cordial welcome from the missionaries, Drs. Goodell, Schauffler and Homes and their wives.

1. *Language Study.* — The second day after landing, the Hamlins began the study of the language with Avedis Der Sahakin as teacher. There were signs of an awakening in the Armenian Church all over the Empire, and these devoted Americans were anxious to enter upon their work at the earliest possible moment. Their faithful teacher was soon driven away, and no Armenian dared enter their house. They at

once began the study of Modern Greek and French, which with the knowledge of languages already possessed, were soon mastered. Mr. Hamlin's motto was: "Keep to work; if cut off from one thing take the next."

2. *Russia's Hostility.* — It was at this time that Mesrobe Taliatine, a linguist, poet, historian and Christian teacher, was carried off to Siberia by order of the Russian Ambassador. Dr. Schauffler made protest to the Ambassador, stating that all the missionaries knew him to be a good man and they were ready to go bail for him. The Ambassador replied: "I might as well tell you now, Mr. Schauffler, that the Emperor of Russia, who is my master, will never allow Protestantism to set its foot in Turkey." Dr. Schauffler made the famous reply: "Your Excellency, the Kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot." From this time down to the present hour the attitude of Russia toward the work of the American missionaries in Turkey has been most unfriendly.

3. *Conversion of Marcus Brown.* — It was at this time that a profane American sailor was found, apparently dying in the pains of cholera. Mr. Hamlin and his associates cared for him and saved his life; afterward they led him to Christ. A year later this sailor offered the following prayer in Father Taylor's Church, Boston: "O God, I thank Thee for the American missionaries. When I was dying, a poor blasphemous dog, in Constantinople, Thou didst send Thy servants, Hamlin and Goodell, to save me, soul and body." While Hamlin had gone to save the people of Turkey, God used him in this instance, as He did

many times afterward, to save one of his own countrymen.

4. *Lowering Skies.* — Reports were heard on every hand that the missionaries were all to be driven out of the Empire. Not only the Turks but the Greeks, Armenians and Catholics as well were against them. The situation was most critical. Even the sanguine Dr. Goodell became most anxious. The American Minister, Commodore Porter, advised the missionaries to retire from the country at once. There was not much that the missionaries could do at this critical period but continue daily in prayer and wait for deliverance. While they were waiting before the Lord, the Sultan died, his army was defeated and his entire fleet captured. The young Abdul Medjid ascended the throne and England took the lead, rather than Russia, in settling the questions of the war. Daniel Webster, then Secretary of State, sent a message touching the rights of American citizens in Turkey including the missionaries, which is remembered to this day.

Bebek Seminary. — 1. In the winter of 1839-40 it was decided by the station to establish a Seminary. After long search a house which had been occupied by an Englishman was secured for the school. On *the opening* day there were but two pupils, though it was not long before there were twelve. Board and instruction were free, but every pupil provided himself with bedding, clothing, books and stationery.

2. *Workshop and Philosophical Apparatus.* — Mr. Hamlin, true to his mechanical genius, fitted up a workshop and made all sorts of tools and much of the philosophical apparatus used in his class experiments. The Moslem Orientals attribute all mechan-

ical skill and invention to Satan. Visitors came in large numbers, not only to see the marvels of electricity and other experiments in the laboratory, but also in many cases to make inquiries concerning the Christian faith.

3. *Opposition from the Patriarch and Others.* — One afternoon a shabby-looking personage, bent double with rheumatism, called on Mr. Hamlin and said: "The Patriarch's Secretary sends his compliments to you and wishes you to know that his holiness has the names of your students and their parents. To-morrow they will be called to the patriarchate and thrown into prison. Nishan tells you this that you may think what to do, and he entrusts himself to your honor." After saying this he disappeared. Mr. Hamlin called the students together and told them of the approaching storm and urged them to go at once to their homes. He advised them to go in the morning with their parents and carry his compliments to the Patriarch and say that "Mr. Hamlin had come to assist his people, not to contend against him, and that he had closed the Seminary and dismissed every pupil." They went as he suggested and bore the message to his holiness who stroked his beard and said: "Mr. Hamlin is a good and wise man to do this thing. It relieves me of the unpleasant duty of using force. Now come and kiss my hand and go home with my paternal benediction." After a vacation of a few weeks Mr. Hamlin went quietly on with his school with more pupils than ever. In speaking of this, Dr. Hamlin writes, "It seemed to me that I was divinely led to do instantaneously the right thing, when there was no time for reflection." The Greeks and Armenians, however, did

not relish the idea of having a heretic among them. They threatened to drive Mr. Hamlin away by force. The gamins threw stones from their hiding-places on the hill and stoned the house causing the roof to leak. When at length his wife was hid he went to the police and made complaint. This frightened the rascals and there was quiet for a time.

4. *Enlarging the Seminary.* — In view of the growth of the school the station voted to seek a larger building. In 1841 it was removed to the Demirgi Bashi's house in the same village. The grounds were ample and the view overlooking the Bosporus was all that could be desired. The Armenian Patriarch still kept up his opposition and now and then would succeed in persuading a pupil to leave the school, but in nearly every instance they would return after a brief period.

5. *Rev. G. W. Wood becomes Hamlin's Associate.* — The work needed more teachers and the Board sent Rev. G. W. Wood, a man of beautiful spirit and fine scholarship, who lifted many burdens from the overloaded shoulders of Mr. Hamlin. For eight years Mr. Wood continued in the school, and his services are mentioned by Dr. Hamlin in these words, "He was an able, faithful, honored and beloved coadjutor." It is an interesting fact that both of these noble men lived to attend together the recent Ecumenical Missionary Conference, were warm friends to the last and died about the same time.

6. *Sir Stratford Canning.* — England, noted for great diplomats, has had but few men who rank with Sir Stratford Canning, who was ambassador at this time. He exhibited his courage and powers as a statesman and diplomat, when the head of the Armenian

martyr, Hovakim, was borne with defiant air through the streets. He succeeded without any sympathy or aid from the Russian Ambassador in forcing the Sultan to give his pledge that no Christian apostate should in future be executed. In speaking of Canning's noble act, Dr. Hamlin says, "The Turks now well understand that any repetition of that scene would involve the expulsion of the Government from Constantinople."

7. *Opposition to the Workshop.* — There were some missionaries who feared that manual training would "secularize the missionary work." This department did not at that time have the sanction of the Prudential Committee in Boston. Secretary Anderson was especially opposed to this department of the Seminary. At one of the station meetings, when Hamlin was absent, it was voted that the Seminary workshop be closed, the material and tools be sold and the result put into the treasury of the mission. This was a great blow to him, for his heart was set upon this line of effort; but he was loyal to the majority and resolved upon immediate compliance. The students were astonished when they saw their teacher getting ready to dismantle the shop. He at once sent a note to the station saying that, while surprised at their decision, he was going to comply and had begun preparations for the sale of tools and materials. He declined, however, to pay the money into the treasury, since he had not received the funds for this department from the Board but from personal friends. Dr. Hamlin then requested the station to take in hand the forty-two students who had no way to provide themselves with clothing without the workshop. To quote his own words: "I cannot attend to this clothing affair without

injuring my moral position. Do not expect of me the impossible. I give that department entirely into your hands." For a time absolute silence followed the reading of Dr. Hamlin's note; then Dr. Goodell burst into a laugh and moved that "brother Hamlin take his own way to keep out rags."

8. *Mr. Arthur Stoddard of Glasgow.* — It was a great surprise to Mr. Hamlin to receive from Mr. Stoddard a very sharp letter about his "secular occupation," who had written, "Let the shoe-maker stick to his last, and let the missionary stick to his spiritual work." In his reply Dr. Hamlin informed his friend that he could not see from Scotland to Constantinople, and that the reason he felt as he did was his lack of knowledge of the work. In due time Mr. Stoddard wrote in a very different spirit, saying that he had "misjudged the case entirely," and he enclosed a check for $500. This was the beginning of a warm friendship which continued through life. One of the last things which Mr. Stoddard did before his death was to send Dr. Hamlin a check for $1,000 "to lighten the burden of age."

9. *The First Protestant Burial.* — The first death in the little Protestant community was that of a venerable and dignified man named Oscan. He had lost property and position by the stand he had taken, but in his death he was very happy and expressed the hope and expectation that the gospel would spread through the Empire. The enemies of the Evangelical movement boasted that his body should never be buried. It was an occasion of great anxiety. All the male members of the Church and others in sympathy with them to the number of 200 gathered to do honor to the dead

and to guard his remains. The American Minister, Mr. Carr, took steps to prevent the mob from carrying out their threat. Troops were on hand, and although thousands of angry men were on the street the casket was placed in the grave and the benediction was pronounced without any outbreak. Upon the return of the procession there burst upon them a howling mob hurling brickbats and stones. Dr. Dwight and a few of the Armenian converts were hit, but no one was seriously hurt. This was one of many such experiences which the missionaries had during those pioneer days in Turkey. Indeed, even now mobs and persecution and massacre are not infrequent in the land of the Sultan.

10. *Relief for the Persecuted Armenians.* — The success of the workshop enabled Dr. Hamlin to give employment to those having families who could not secure work. One man was established in the manufacture of camphine as a burning fluid. Others were engaged in the manufacture of stovepipe. Still others were taught to make rat traps of simple construction for which there was a large sale. Among the other industries introduced and successfully carried on by this versatile missionary we may name bookbinding, printing and the making of "a certain kind of prints for women's headdresses."

A New Enterprise. — 1. Learning that among the Chapters of Privileges it was stated that "Every foreign colony settling at the Capital should have the right to its own mill and bakery free from interference from the guilds," Dr. Hamlin regarded it as an open door, and he resolved to establish *a mill and a bakery.* He mentioned his plan to Mr. Charles Ede,

an English banker, who said: "Get your firman, and I will advance all the money you want. A steam mill and bakery may be a gold mine." In connection with this conversation, which took place upon the Bosporus, Dr. Hamlin writes, "The memory of that hour on that steamer's deck is imperishable." But even he, sanguine as he was, could not foresee what wonderful results would come from the word of encouragement given by the banker.

2. *Views of the Station.* — When this matter was brought before the band of missionaries, none except Drs. Schauffler and Everett had any confidence in it. They asked, "Do you know milling, bread-making, steam-enginery?" When he answered, "No," they said: "This thought is absurd; you will become involved in debt, and injure your own reputation and that of the mission." The reply of Dr. Hamlin was worthy of his heroic soul: "The missionaries live in safety and comfort; they, — the Armenians, — in poverty, contempt and danger. I am going to do more than I have yet done to help them. Mr. Ede assumes all the financial risks, and as to my reputation, let me fail in trying to do something rather than to sit still and do nothing. But I shall not fail." After some discussion, the following vote was passed with the understanding that no record of it would be made on the minutes: "While we do not have confidence in the measure, we leave Brother Hamlin to act upon his own responsibility."

3. *The Views of the Board.* — Dr. Hamlin petitioned the Prudential Committee to give him credit for $600 to purchase from a firm in Boston the millstone, bolt, duster, etc., promising payment within a year

at six per cent. Dr. Anderson thought it very strange that the Board was asked to go into the milling business, for which they had no precedent. John Tappan, Esq., a member of the Prudential Committee, offered to pay the entire bill from his own pocket, and Dr. Anderson made no further opposition. It was not until years afterward that Dr. Hamlin learned that but for the sympathy and generosity of Mr. Tappan the request would have been vetoed.

4. *The Work Expanding.* — About two months after the mill was opened the patronage — notwithstanding combinations against it — was as much as they could attend to. There was a constant demand for the flour, as well as for the bread which Dr. Hamlin and his pupils were making. At the end of the first year Mr. Ede was repaid one-half the money furnished and eight per cent. for its use. In view of the loss made in experimenting this was a fine showing. It gave employment to a considerable number of Protestant Armenians, — who were thrown out of work when they joined the Evangelical movement, — as well as the students.

5. *Hard Experiences with the Mill.* — At first it worked well, but after a time the stones needed dressing. A dozen steel picks, which came with the mill, were sent to an English blacksmith, but "he made them so hard that they broke like glass, the next time so soft that they did no execution." Dr. Hamlin saw at once that he must learn to temper those picks or the enterprise would be a failure. He shut himself up "with his forge, with charcoal, a can of olive oil and Ure's 'Dictionary of the Arts.'" After considerable experimenting he caught the right shade, and

this perplexing problem was solved. Writing of this experience he says: "There is something divine in these occult causes of matter and their relations to man. He who constituted nature constituted also the mind, and we ought to worship God in every triumph over nature's laws, so called."

6. The men, including students, were industrious and intelligent. They were well paid, but it was distinctly understood that "*no lazy person would be tolerated* in the camp, any more than a leper in Israel." Dr. Hamlin informed the station that he would give work in milling, baking, or distributing, and that there was no further need of money for any who wanted to work for a living; "and for the rest let them starve." It seemed a severe gospel, but it was undoubtedly needed, and as a result the lazy were weeded out.

THE CRIMEAN WAR. — 1. *A Bread Conspiracy.* — In the Autumn of 1853 the war between England and Russia began over the Crimea. Thousands of troops began to arrive and the English established a hospital at Scutari. The fame of Dr. Hamlin's flour and bread reached the ears of Commissary-General Smith, who at once made a contract which called for several thousand pounds a day for that hospital alone. When the purveyor and head physician saw that the demand for bread was so great, they demanded that Dr. Hamlin should give them a share of the profits. They intimated that it would not be well for him to refuse. A conspiracy was formed; the bread was heated to an intolerable temperature and of course it fermented and was reported as "bad bread." The contract was thrown up at once and an appeal was made to Lord

Raglan at Sebastopol. A despatch was at once sent by him, relieving Dr. Hamlin of the penalty named in the contract, ordering the hospital to pay for every loaf condemned and also ordering the bread supply to a new competition. The result was that Dr. Hamlin was saved from great financial loss, for flour had risen fifty per cent., and Dr. Menzies was condemned as the chief of the conspiracy.

2. It was at this time, when the hospitals were in disorder and filth, that Florence Nightingale came with forty assistants. Very soon this noble woman transformed the hospital. She divided her forces into night watches and there were competent nurses on duty in the wards all night long. Every want was attended to and every thing was done to relieve pain. The death rate was reduced at once as a result of woman's care and sympathy, and brutal treatment from surgeons ceased. Dr. Hamlin, speaking of this heroine, writes: "Her clear views, her executive ability, her unselfish and absolute devotion to her work, gave her a position of peculiar power. She seemed to me a person in perfect health, graceful and agile in form and movement, with the light of a high and holy purpose pervading her whole personality."

3. *The Army Demands More Bread.* — As the number of troops increased, General Smith sent an orderly to Dr. Hamlin informing him that he wanted him to supply with bread the entire camp at Hyder Pasha. A contract was made that in thirty days he would begin to furnish from twelve to twenty thousand pounds per day. By heroic efforts the ovens were built and ready in ten days. Dr. Hamlin was careful to put a clause into the contract that the bread for Sunday would

be delivered Saturday evening — "as at the hospital, so at the camp." When the first delivery of Sunday bread was made on Saturday evening, as was anticipated the provost of the camp said, "Dr. Hamlin you will take every loaf right back and bring the bread in the morning." He thought to frighten the missionary with his blasphemy and threats to pitch every loaf into the Marmora, but he had attacked the wrong man. Dr. Hamlin replied, "I leave you the bread — eight thousand loaves — and you can do what you please with it." In relating this experience Dr. Hamlin says: "If Christian men will stand conscientiously firm to the Sabbath, they will very rarely meet with any insuperable obstacles to carrying out their determination."

4. *Invented a Washing Machine.* — After the battle of Inkerman in November, 1854, several hundred wounded and sick soldiers, almost destitute of proper clothing and suffering from the cold, were sent to Constantinople. Upon investigation it was found that their clothing was full of Crimean lice, and that the soldiers preferred to suffer for lack of clothes rather than from the vermin. The women who were found to undertake the task of washing these infested garments soon fled and declared that they would never enter the place again. Dr. Hamlin was equal to the emergency, and by the next day he had transformed some empty oak beer-casks into washing machines. After much effort and persuasion he secured some women who came to his assistance. He took up the articles with tongs, put them in the machine, turned on the water and in six minutes the water ran off with a filthy, muddy color. Pure water was added, and in a short

time the articles were taken out transformed. With six machines and a force of thirty persons 3,000 articles were put through in one day. In speaking of the invention of the washing machine, Dr. Hamlin writes: "I am told that my dear college friend, Dr. Bartol, has humorously assigned to me sixteen professions. I have never seen the list which his brilliant imagination has produced, but I presume he did not include what I am most proud of, the profession of a washerwoman."

5. *Dr. Hamlin's Cholera Remedy.* — In 1855 the cholera broke out and many deaths were reported. Dr. Hamlin prepared a remedy and, filling a carpet bag with his medicines, he gave a boatman twenty times the usual price to carry him over to Scutari. He found the men in the bakery utterly demoralized. Under his treatment the sick all recovered. In the hospital there were about 100 deaths, among them six doctors. This is but one of many examples of the skill and courage of Dr. Hamlin in meeting great emergencies.

6. *Building Mission Churches.* — At this time it was found that the net proceeds of the various industries which Dr. Hamlin had started amounted to more than $25,000. Dr. Anderson would not receive it into the treasury of the American Board, because he thought that it would bring discredit on the mission to have one of its missionaries make money at that rate; then, too, he had opposed all these movements from the beginning. With the cordial agreement of the missionaries Dr. Hamlin paid every dollar of this money into a Church-Building Fund. It helped build thirteen churches with schoolhouses annexed. And thus it was that these industrial schemes had vindicated themselves.

Dr. Hamlin Visits England and America. — 1. After eighteen years of untiring work, Dr. and Mrs. Hamlin with their children sailed for America. He spent a few weeks *in England* delivering addresses under the auspices of the Turkish Missions Aid Society, which had been formed in Dr. Hamlin's study in Constantinople. He was received by the Earl of Shaftesbury and by many of the most distinguished people of England. A note from Shaftesbury contained these words: "We are convinced that Bulgaria would be a fruitful field for the labors of evangelical missionaries; and we are satisfied that to none could the work be so safely confided as to those who have already produced such happy results in the Turkish Empire." Then followed a pledge sufficient to support two missionaries for the new mission in Bulgaria. It will be seen from this that the work of the American Board in Bulgaria began as a result of Dr. Hamlin's conference with Shaftesbury.

2. During his *brief stay in America* he visited Boston, Portland, Brunswick and his old home at Waterford. He was everywhere received with the honor due to one who had already earned a place among the foremost living missionaries. Everywhere he had to speak upon the Crimean War, which had just closed, and was always greeted with crowded assemblies.

The Founding of Robert College. — As it had been decided by the Mission that Bebek Seminary should be removed to Marsovan, Dr. Hamlin, upon his return from America, resigned his connection with the Board in May, 1860, and in conjunction with Mr. Christopher R. Robert of New York began the work of founding a college at Constantinople, now known

Robert College

the world over as Robert College. It is only true to history to say that Dr. Anderson, Secretary of the Board, had opposed Dr. Hamlin in all his educational methods and doubtless the latter felt that if a great college were built up in Constantinople, Dr. Anderson's system of vernacular education could not prevail.

1. *Selecting the College Site.* — After examining twenty-four sites, the one overlooking the Bosporus — one of the best in all Europe — where the college now stands was decided upon and purchased for $7,000. The different steps which were taken to secure this site are too many to recite here. No better location could have been secured, and the College stands as a landmark to people of all nations as they pass up that beautiful sheet of water.

2. *The Design of the College.* — It was the purpose of the founders to make this a missionary college for all languages and peoples in the Empire, but "the English language was to be the medium of study and instruction." There are probably more languages represented in this college on the Bosporus than in any other similar institution in the world.

3. *Effort to Secure Funds.* — It was thought wise for Dr. Hamlin to visit America with the hope that a large sum, perhaps $100,000, might be raised and the College be placed on a firm financial foundation from the start. When he arrived in this country in 1861, the War of the Rebellion was just breaking out and men of wealth were full of apprehension for fear lest they might lose all they had; therefore no large sums could be raised. However, Dr. Hamlin secured some pledges and made many friends for his enterprise, among them Professors Felton and Agassiz of Har-

vard, Governor Washburn of Massachusetts and others. Finally to Hamlin's great joy Mr. Robert said one day: "Yesterday I put $30,000 worth of railroad bonds into the hands of trustees. You return and erect the buildings as far as that money will go. By that time this affair with the South will be finished." As the war continued between the South and the North, Dr. Hamlin was fearful that Mr. Robert, for financial or other reasons, would abandon the enterprise. He sent a letter to him every two weeks, recounting everything that had been done. Mr. Robert wrote: "We will fight it out to the end. You and I, Dr. Hamlin, will still see this thing through." In writing of Mr. Robert at this critical period, Dr. Hamlin says, "He was the man for the time and the work."

4. *College Opens in the Seminary Building.* — Since it was not possible on account of various obstacles to build at once, it was decided to secure from the American Board the building now made vacant by the removal of Bebek Seminary. The building was thoroughly repaired and the College opened in 1863 with four students. The number soon increased to forty. The College remained in these quarters for eight years.

5. *Securing Permission to Build.* — During these years Dr. Hamlin was untiring in his efforts to secure leave from the Government to build upon the beautiful site which had been purchased. Mr. E. J. Morris, minister resident, was not ready to take an active part in protecting the interests of the College. Mr. Morris held that our treaty was a commercial one, and he accordingly did not feel any responsibility for a missionary college. When Dr. Hamlin asked, "If the question involved a cargo of rum belonging to a mer-

chant, what would you do?" he at once made reply, "I should certainly interfere in such a case." Meeting with little sympathy from the American Minister, he turned to Sir Henry Bulwer, the English Ambassador, who took it up with spirit and promised that soon the legal permit would be issued. Shortly thereafter he received a note from Sir Henry saying: "You have made an unwise bargain in purchasing such a prominent site on the Bosporus. The Turks will never allow you to build there." It was soon learned that Sir Henry had taken a bribe of $50,000 from the Khedive of Egypt to settle a quarrel he had with the Sultan. The Grand Vizier agreed to settle it if Sir Henry would abandon three questions, one of which was the American College. This affair cost Sir Henry his place. It would be impossible in our brief space to speak of the many efforts which Dr. Hamlin made through Midhat Pasha, the Grand Vizier, through Mr. Seward, Secretary of State, and others. The full history of this struggle to build Robert College would fill a volume and would read like a romance. Few men would have had the patience, diplomacy and heroism to accomplish what many statesmen of the time, familiar with all the facts, pronounced an impossible undertaking.

6. *Visit of Admiral Farragut.* — It was at this time that the great naval officer, fresh from the victory of Mobile and New Orleans, sailed into the Bosporus with a few of his war vessels. His coming awakened great interest and moved the whole city. It was destined to settle the college question, although he had not gone there with this in view, and what he did was not fully known until two years afterwards. While the Admiral was in port, Dr. Hamlin took his son Alfred down to

see him. They received a cordial welcome. During the conversation, when Dr. Hamlin told him of the difficulty he was having in building the college, he replied: "I am sorry the Turks should treat you so unjustly; but I am not here on any diplomatic mission." Just at that moment Dr. Seropian, a friend of the College, entered and said, "You have come here just in the nick of time to help Dr. Hamlin out of this difficulty." The Admiral again said, "I have no diplomatic mission here." "Just for that reason," said the doctor, "you can do everything. You have only to ask the Grand Vizier, when you dine with him, why this American College cannot be built; that is all." "I will readily do that," said the Admiral.

A few days after Admiral Farragut had dined with the Grand Vizier, Dr. Hamlin received a note from the American Minister reading as follows: "I congratulate you, Dr. Hamlin, on the termination of your long contest with the Turkish Government. I have just received a note from the Grand Vizier saying, 'Tell Mr. Hamlin he may begin the building of his college when he pleases. And in a few days an imperial *irade* will be given him.'" In due time the *irade* was received, and the college was placed under the protection of the United States. To-day the American flag may be seen by all who pass up the Bosporus, proudly floating over the main college building. Dr. Hamlin's triumph was complete, but he always felt that but for the visit of Admiral Farragut success would have been impossible.

7. *Building and Formal Opening.* — Having staked out the ground, the faculty and students gathered, and every one used a pick or shovel in breaking the ground.

When the work was ready for the cornerstone, a great assembly gathered on the fourth of July, 1869, and addresses were made in seven different languages by as many speakers, including Honorable E. J. Morris, the American minister.

The transfer of the College to the new and commodious building was made in May, 1871, but the formal opening did not take place until July 4 of the same year. Honorable William H. Seward, ex-Secretary of State, then on his journey around the world, was present and delivered a brilliant address. Thus the noble institution, which will stand for generations as a monument to the heroic services and sacrifices of Dr. Cyrus Hamlin, was opened "with great *éclat.*"

8. *Missionary Spirit of the College.* — Dr. Hamlin was as devoted to the missionary and evangelistic work of the College as he had been during all the years in which he had charge of Bebek Seminary. Many of the leading pastors and laymen of all the churches connected with the American Board were either brought to Christ by the teaching and preaching of Dr. Hamlin, or else their spiritual lives were largely molded under his influence

9. *Tribute to Dr. Hamlin.* — In 1873, as Dr. Hamlin was about to return to America on College business, the English and American colony, including the missionaries, presented to him a "beautiful gold watch, and a silver tea-set, upon a fine silver-plated tray." In the address, which was read by Rev. Dr. Thomson, agent of the British and Foreign Bible Society, we find these words: "Those years will ever be associated in our minds with the events of the Crimean War, and we

recall with gratitude the important services you rendered to the British army by erecting a washing establishment for the hospitals, and also by supplying them with wholesome bread, while with the profits you created a fund which has largely aided the erection of churches for the native Protestant congregations of this country. Equally conspicuous were your exertions during the terrible visitation of cholera in the capital in 1865. In connection with the noble institution over which you now preside, we admired the prudence and perseverance with which you surmounted the opposition which so long resisted its establishment. Now that you have been privileged to erect for it so befitting a habitation, may you be spared for many years to watch over its interests."

ENDOWMENT FOR ROBERT COLLEGE. — 1. *Returns to America.* — It was the earnest wish of Mr. Robert that Dr. Hamlin should return to America and undertake the work of raising at least $100,000 for endowment. Dr. Hamlin never undertook any task with more reluctance, and to the closing day of his life he was sorry that he permitted the New York merchant, whose name the College bears, to induce him to leave Constantinople, where he felt that he was greatly needed, and take up a work for which he had no taste or special fitness. The times were most unfavorable. Chicago had just been burned, and the war with Servia had become imminent. Then, too, men of means were not anxious to give money toward a college which was to stand for all time as a monument to a rich man, who was abundantly able to provide all the necessary funds. With all these burdens upon him, and worn by the unceasing efforts of many years in Turkey, Dr. Hamlin was

obliged to undergo a critical operation. He was under the care of Dr. Bigelow for eighty-five days. Mrs. Baker and other kind friends provided for the hospital expenses, and also for a much needed trip to Florida, where he soon regained his strength.

2. *His Constantinople Work Closes Abruptly.* — After having secured $56,000 toward the endowment, notwithstanding all the difficulties in the way, and finding that men of wealth, in view of the war, thought the empire would go to pieces, Dr. Hamlin resolved to tell Mr. Robert that he had decided to give up the effort and return at once to Constantinople. After making this statement there was a short but painful silence; then the merchant, whose name at the suggestion of Dr. Hamlin had been given to the College, said, "Dr. Hamlin, it has been thought best that you should not return to Constantinople." Does the reader ask why this noble missionary hero, who had given nearly forty years of faithful service to the missionary work in Turkey, half of the time to the founding of Robert College, should be dismissed in this almost brutal way without any reason being given? The writer asked Dr. Hamlin this same question a few weeks before he went to his reward, and his answer was characteristic of the man, "I have been trying for twenty-five years to find out but do not expect to know until I meet Mr. Robert in the New Jerusalem."

God Providing for His Servant. — 1. *Literary Work.* — Dr. Hamlin was now reaching old age, and during these forty years in Turkey he had saved no money for himself, although he had given to the missionary work $30,000 from his own earnings. Mr. Robert had promised him $15,000 to provide for his

old age, but he died suddenly soon after this interview, and the name of the devoted missionary was not found in his will. While waiting before God to learn what further work, if any, there was for him to do, he was offered $500 to write the volume, "Among the Turks." This provided for his family for a few months.

2. *Educational Labors.* — While he was reading the proof-sheets of his book, an unexpected call came for him to fill for a time, the chair of Theology in *Bangor Theological Seminary,* where he was graduated forty years before. These were quiet, restful years without any incident which needs to be noted in this sketch.

As Dr. Hamlin's term of service was drawing to a close at Bangor, an unexpected call came to *the presidency of Middlebury College,* with a salary of $2,000 and furnished house; thus God cared for his own. The splendid services which Dr. Hamlin rendered during these five busy years at Middlebury were cordially acknowledged when upon reaching his seventy-fifth birthday he felt that the time had come for him to turn over these cares to a younger man. In receiving with great reluctance his resignation the Board of Trustees, among other things, say: "He has organized the Department of Natural History, Chemistry and General Physics; reconstructed, catalogued, enlarged, and rendered more practically useful the library; and provided the students with a reading-room, gymnasium, and commodious club-house, where good fare may be had at minimum cost by all who desire to practice economy. We assure Dr. Hamlin of our affection and esteem, and our hope that for many peaceful years he may enjoy his well-earned rest."

CLOSING YEARS. — 1. Although Dr. Hamlin had reached an age when most men are either too feeble for service or are not in demand, his physical and mental vigor were still remarkable for one of his years. It occurred to him to offer his *services to the American Board* as a field agent. It was most fortunate that the Board which sent him to Turkey nearly fifty years before, and for which he had always had a warm affection, should have the benefit of his council and the churches should hear from his own lips the story of the triumphs of the gospel in the land of the Sultan. He continued to speak for the Board as often as his strength would permit to the close of his life. He was for several years the missionary editor of Dr. Joseph Cook's magazine, Our Day. He was made a corporate member of the Board, and was always present at its annual meetings. His farewell address at the Board meeting in Providence, a few months before his death, will never be forgotten by those present. The entire audience arose and remained standing in deep silence while "The Grand Old Man" spoke of his firm confidence in the triumph of Christ's kingdom.

2. *Quiet and Peaceful Death.* — While attending the one hundredth anniversary of the Payson Church in Portland, with which he united when a boy, he fell peacefully asleep in the home of a relative. Thus ended serenely in the city of his early struggles and triumphs, at the age of eighty-nine, honored and beloved by all who knew him, Cyrus Hamlin, the founder of Robert College.

JOSEPH HARDY NEESIMA

Joseph H. Neesima.

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JOSEPH HARDY NEESIMA, LL.D.

A Christian Maker of the New Japan

1843-1890

BY REV. JEROME D. DAVIS, D.D.

EARLY LIFE AND SURROUNDINGS. — 1. *Parentage and Birth.* — Mr. Neesima's father was one of the retainers of a daimio of the Province of Kozuke, the castle-town of which was Annaka, seventy miles northwest of Tokyo. He was born in Tokyo, February 12, 1843, in the house of Itakura, a prince of the above Province.

2. The *moral earnestness and religious fervor* of his nature early manifested themselves. In later years he wrote as follows of his mother: "She was a very kind-hearted woman, always ready to assist her neighbors, although she found so much to do in her own family. One day she was sick in bed. I was very anxious for her and wished to procure some remedy, though she had something from the doctor. So I went to the temple and prayed to the god that he would cure my mother. I bought a little bit of cake, which was a portion of the morning offering, and gave it to her for a remedy, hoping earnestly that it might do some good to her. I knew not, indeed, whether nature cured her, or whether her will or faith in the

god made her whole; but she became better soon after she received the cake. I had done the same thing for my neighbors and was often successful in curing them." Again, he writes: "I was obedient to my parents, and, as they early taught me to do, I served gods made by hand with great reverence. I strictly observed the days of my ancestors and departed friends, and we went to the graveyards to worship their spirits. I often rose up early in the morning, went to a temple which was at least three and a half miles from home, where I worshipped the gods, and returned promptly, reaching home before breakfast."

Two Awakenings. — 1. *The First Awakening.* — The coming of Commodore Perry into the Bay of Yedo when Neesima was ten years old, greatly stirred the young boy's heart. He wished to become a brave soldier and fight for his country, and he often went to the temple of the god of war and prayed that he would give him strength for valiant service. One day, however, he found a famous motto, penned by a Chinese hero whose life he was reading: "A sword is only designed to kill a single man, but I am going to learn to kill ten thousand enemies"; that is, he was going to gain a great victory by strategy. This helped Mr. Neesima to leave off his sword exercise and give himself to study. He writes, "I studied very diligently, and often went to bed after cock crow." He took up the study of the Dutch language, and he was sometimes flogged by order of the prince because he ran away from the office to study with his Dutch teacher.

2. *The Second Awakening.* — When Neesima was fifteen years old he borrowed several Chinese books

from a friend. The opening sentence of one of them was, "In the beginning God created the heaven and the earth." He had often asked his parents and his teachers concerning these things, but they had not given him any satisfactory answer. He writes concerning this revelation: "I put down the book and look around me saying, Who made me? my parents? No, my God. God made my parents and let them make me. Who made my table? a carpenter? No, my God. God let trees grow upon the earth. Although a carpenter made up this table, it indeed came from trees; then I must be thankful to God, I must believe Him, and I must be upright against Him." He at once recognized his Maker's claim to love and obedience and began to yield them. He prayed: "Oh, if you have eyes, look upon me; if you have ears, listen for me." From this time his "mind was fulfilled to read English Bible," and he "burned to find some teacher or missionary" who could teach him. But he waited for six years in darkness, only praying every day to this unknown God.

THE RESOLVE AND ITS EXECUTION. — 1. *The Resolve.* — In the spring of 1864, when twenty-one years old, after receiving a refusal and a flogging for asking to go to Hakodate, Mr. Neesima finally gained permission from a noble higher in authority than his own prince to go in a sailing vessel to the distant port. He told his mother that he might be gone a year, little thinking that it would be ten years before he would again look in the faces of those whom he loved. During his three months stay in Hakodate, Mr. Neesima was the teacher of the Russian Priest (now Bishop), Nikolai, and he formed the great resolve

to leave Japan and go to America where he could learn about the true God and the civilization which his own country needed.

2. *The Escape.* — He made a confidant of a young Japanese in a foreign store and secured permission to go on board the brig Berlin, then about to sail for Shanghai. It was an offense punishable with death to leave Japan at this time, but his friend rowed him out to the brig in the midnight darkness, and he was so effectually hidden by the captain that the officers who searched the ship the next morning, did not find him. Arrived at Shanghai, he engaged to work his passage around to Boston on the Wild Rover. God had so ordered it, that the ship on which he went was owned by that merchant prince of Boston, the Honorable Alpheus Hardy, who had for his aim in life, to "make money for God." Hence, when the long year's voyage was over, Mr. Hardy took this earnest exile into his heart and home and for ten years gave him the best education that New England afforded.

THE STUDENT AND INTERPRETER. — 1. *The Student.* —After some years of preparation in Phillips Academy, Andover, where he publicly accepted Christ as his Savior and united with the church, Mr. Neesima entered Amherst College from which he was graduated in 1870. The statement of President Seelye, when asked for testimonials for Mr. Neesima as he was about to return to Japan, is a sufficient comment on his faithfulness in college. Said the President, "You cannot gild gold." His faithfulness and thoroughness as a student are shown by the fact that he had in his possession a pile of large note-books more than a foot

high, containing lectures or notes which he copied or wrote out while in college and theological seminary. He entered Andover Theological Seminary in the fall of 1870 and gave himself to study there with the same devotion which he had manifested in his earlier courses.

2. *With the Iwakura Embassy.* — In the winter of 1871-2 the second Japanese Embassy, consisting of Messrs. Iwakura, Okubo, Kido, Ito, Terashima and Tanaka, crossed the Pacific and came to Washington. They asked Mr. Neesima to come thither to them. He did so, meeting them in the Western fashion instead of prostrating himself before them. The result was that he spent a year with the Embassy, visiting all the capitals of Europe and devoting all his energies to help them gain the information which they desired. His "stableness" and firm Christian principle shone out during this visit to Europe. In most continental countries the railroad trains ran on the Sabbath as on any other day, and the Embassy often travelled on that day. Mr. Neesima, however, never journeyed on the Sabbath. He always stopped off Saturday night alone and followed on after them on Monday. By his faithfulness and conscientious adherence to principle, he gained the confidence of these men, a confidence which lasted till the day of his death. When he came back to Japan and wished to start his school, these men were at the head of the Government, and to his intimacy with them and their firm confidence in him, the Doshisha school owes its existence.

First Fruits of His Great Purpose. — Our hero was graduated from the Theological Seminary in June, 1874, and he was soon after appointed a corresponding member of the Japan Mission of the American

Board, Mr. Hardy assuming his support. He was asked to speak on the closing day of the Annual Meeting of the American Board, at Rutland, Vermont, in October, 1874. He wrote as follows of his attempt at preparation the night before and of his speech the next day. "I found my heart throbbing and was utterly unable to make a careful preparation. I was then like that poor Jacob, wrestling with God in my prayers. On the following day, when I appeared on the stage, I could hardly remember my prepared piece — a poor untried speaker; but after a minute or two, I recovered myself, and my trembling knees became firm and strong. A new thought flashed into my mind, and I spoke something quite different from my prepared speech. My whole speech must have lasted less than fifteen minutes. While I was speaking, I was moved with the most intense feeling over my fellow-countrymen, and I shed much tears instead of speaking in their behalf. But before I closed my poor speech about $5,000 were subscribed on the spot to found a Christian College in Japan."

Return to Japan. — Mr. Neesima reached Japan in December, 1874. Great changes had taken place during his ten years' absence. The Mikado was reinstated; his capital was changed from Kyoto — where his ancestors had ruled for more than a thousand years — to Tokyo; the daimios had relinquished their feudal rights, and the pensions of their retainers were capitalized; the Julian, or Gregorian, calendar had been adopted, and the Sabbath was made a holiday; the post-office, with a money-order system, a savings-ized; the Julian, or Gregorian, calendar had been established; newspapers were being printed and cir-

culated; an army and navy on a foreign plan were formed; a mint was established; the coast was being surrounded with lighthouses; the first railroads were opened; a network of telegraphs was unifying the old feudal kingdom; and a general system of education, which Mr. Neesima had helped to prepare, was being put in operation all over Japan. Most of these changes had taken place one or two years before Mr. Neesima's return. The great question of constitutional liberty was being agitated, and the men whose confidence and love Mr. Neesima had gained in his intercourse with the Embassy, three years before, were at the head of the Government. Mr. Neesima was offered again and again places of high position under these men and was urged to accept them, but he steadily declined. He allowed nothing to turn him from the great purpose of his life, to establish a Christian college in his native land.

Founding of Doshisha. — After a few weeks spent with his aged parents, who were living at Annaka in their native Province and where he boldly preached the gospel, Mr. Neesima came to Kobe and Osaka, where the Mission of the American Board had opened their first two stations, and where the preceding spring the first two churches were organized. He tried for several months to get permission to open his Christian school in Osaka, but while the Governor would have been glad to have a school opened in the city, he said that no missionary would be allowed to teach in it. Kyoto had been closed to foreigners for 250 years, and for more than a thousand years it had been the center of Buddhism and Shintoism in Japan. It was the most bigoted city in the Empire. God had, however, pre-

pared the way for a Christian school to be opened in that city. Kyoto had been opened to foreigners for 100 days on the three previous years for an Exposition, and Rev. O. H. Gulick, Dr. M. L. Gordon and other missionaries had met the blind Yamamoto, the counselor of the Governor of the Kyoto Fu and had given him Christian books, so that he was much interested in Christianity. Through his influence the Governor gave his consent to Mr. Neesima to open his school in Kyoto. Mr. Tanaka, Mr. Neesima's special friend while with the Embassy in America and Europe, was then at the head of the Department of Education, and he finally gave a reluctant consent to the opening of the school in Kyoto, although he feared trouble. Permission was also at last gained for Rev. J. D. Davis to teach in the school and for his family to reside in Kyoto for one year. Mr. Neesima and the blind Yamamoto formed the first Japanese company under whom the school was opened with eight students in a rented building, November 29, 1875. The name "Doshisha," "One Endeavor Company," was chosen for the school.

MARRIAGE, TRIALS AND VICTORY. — 1. *Marriage.* — Soon after Mr. Neesima came to Kyoto, he became acquainted with Yamamoto Yaye, a sister of the blind counselor of the Kyoto Fu; and meeting her repeatedly at her brother's house, acquaintance ripened into affection, and in the autumn of that year they were engaged. On Sabbath, January 2, 1876, the Lord's Supper and also the ordinance of baptism were celebrated for the first time in the city at the regular service at the house of Mr. Davis. Yamamoto O Yaye received baptism at that time, and the next day, January 3, in the presence of all the members of the school,

of the ex-daimio of Tango and his daughter, with other friends, including Mr. Yamamoto's family, Mr. Neesima and O Yaye were united in marriage, the first Christian marriage in the city.

2. *Trials.* — As before stated the school was opened, but the ten thousand Buddhist and Shinto priests in the city banded together to oppose and crush it. The Governor turned against it, and for six years this opposition continued. Mr. Neesima wrote to Mr. and Mrs. Hardy: "We are hated by the magistrates and priests, but we have planted the standard of truth here, and will never more retreat. To no one else but you will I say that this Christian school could have no existence here if God had not brought this poor runaway boy to your kind hands. The only way to get along in this country is to work courageously, even under many difficulties." The coming of the Kumamoto Band of over thirty, graduates and undergraduates of Captain Janes' English school, at the beginning of the second Doshisha school year was a great encouragement and help to the school. But the whole situation during the first six years was a great strain on Mr. Neesima and seriously affected his health which was never rugged. It seemed again and again as if the enterprise must fail, and he often felt that he had only God on whom to lean. He once exclaimed, "Oh, that I could be crucified once for Christ and be done with it!" He held on and held in and held out, however, for six years, when there appeared outward assurances of that victory of which the founder of the school had been sure in his own heart from the beginning.

3. *Victory.* — A Governor friendly to the school

came to Kyoto, and the first graduates, members of the Kumamoto Band, were beginning such important work in various places as called attention to the Doshisha and evoked praise in its behalf.

Broadening Plans. — 1. *The University Idea.* — In the year 1883 Mr. Neesima began to think and plan actively to enlist interest among Japanese friends in the establishment of a university, or in the broadening out of the Doshisha into a Christian university. Up to this time the institution had only been known in Japan as a Christian school, and the general idea among the leading men in the Empire was that it was a school simply for training Christian preachers and evangelists. This was the very natural conclusion from the fact that most of the graduates up to this time had engaged in active Christian work. For this reason it was a very difficult matter to appeal to the Japanese public for help for the school; but Mr. Neesima never swerved from his great purpose of a Christian school, nor from stating that publicly in his appeals.

2. *Neesima's Appeal.* — It was important to show the public that something beside the Bible and theology was taught in the school, and that its aim was a broader one than simply the training of evangelists; but it was always made very clear that the foundation of the school was Christian, and that Christianity was the foundation of the morality taught in it. This was clearly stated in every appeal which was made by voice or pen. In the first printed appeal which was put forth in the Japanese language in 1884, occurs the following eloquent and forcible paragraph: "Some are trying to improve the morality of the people; but they demand that the old morality of China shall be used with the

people, and hence we cannot rejoice at their efforts, for the Chinese morality has not influence upon the mind of men generally. All Oriental states are almost destitute of liberty and Christian morality; they cannot, therefore, rapidly advance in civilization. The growth of liberty, the development of science, the advancement of politics and the power of morality have brought forth the European civilization. These four important effects have come from the study of the advancing sciences upon the foundation of Christian morality. We cannot believe, then, that without morality and science, civilization can come in Japan. To put the foundation of our state upon this foundation is just like putting the foundation of a building upon a rock. No sword can conquer it; no tempest can break it; no waves can overcome it. If it is founded upon the old Chinese morality, it will be just like putting it upon a sandy beach of the sea; when the rough waves beat against it it falls into ruin. We are therefore hoping for a university which is founded upon pure morality, and which teaches modern advanced science."

Second Visit to America. — In the early part of 1884 it became evident that the strain of the last nine years had so exhausted Mr. Neesima that he must have a complete change. He had tried in vain to rest in Japan; he could not escape from the many calls which pressed upon him everywhere; he could not forget the great work he had undertaken; it was always before his eyes and on his heart. He at last yielded to the earnest solicitations of his friends and accepted Mr. Hardy's generous invitation to go to the United States by way of Europe, and on the sixth of April, 1884, he started from Kobe on his long journey. He was a

close student of all schools and educational methods in every place to which he went. In Switzerland while climbing the St. Gothard Pass, he was overcome with weakness or partial failure of the heart and thought that the end had come. He there wrote in what he supposed would probably be his last words the following: "My plan for Japan will be defeated; but thanks be to the Lord that He has already done so much for us! I trust He will yet do a wonderful work there. May the Lord raise up many true Christians and noble patriots for my dear fatherland. Amen and amen." Mr. Neesima rallied again, reached the United States in the early autumn and remained there in great weakness for a year. His soul was on fire all the time, however, for Doshisha and for the evangelistic work in Japan. He was writing to the teachers and students and making plans and appeals for the university.

The Last Heroic Struggle and Last Victory. — 1. *Work in Kyoto.* — In the autumn of 1885 Mr. Neesima returned to Japan somewhat improved in health but still suffering from weakness and headache. He at once began to work quietly for the establishment of the university. He made many earnest friends for the enterprise, and many sums of money were promised toward its endowment. This quiet work and the issue and circulation of small circulars in regard to the university continued during two or three years, but it was not until 1888 that a public and determined effort was made for its endowment. About 650 of the officials, scholars and leading business men of Kyoto assembled in one of the large temples of the city and were addressed by Mr. Neesima and others, and much interest was aroused.

Doshisha University—Harris Scientific School

2. *The Fund Increases.* — In the summer of that year Mr. Neesima went to Tokyo and worked in the interest of the university. But so great was his weakness that one evening, as he met a few influential friends to present his plan, he fainted quite away. In July of that year, however, Count Inouye gave a dinner to men of rank and wealth, inviting Mr. Neesima to be present, and after dinner he introduced the subject and asked Mr. Neesima to speak of the university, and the result was that Count Inouye subscribed 1,000 yen, Count Okuma 1,000 yen, Viscount Aoki, then Vice-minister of State, 500 yen, a prominent banker 6,000 yen and others enough to bring the amount up to 31,000 yen. This gave great enthusiasm to the movement. Early in August, 1888, after the money mentioned above had been secured for the university, Mr. Neesima became so weak that some physicians in Tokyo told him that he had only a short time to live; one other physician told him that if he took a complete rest for two years he might possibly live several years; but he decided to do what he could while life lasted. He prepared an appeal for the university in the autumn of 1888, which was published simultaneously in twenty of the leading papers of Japan. He spent the most of the next winter in Kobe in great weakness, but with the spring of 1889 he seemed to regain his strength in some measure. He spent a part of the next summer at a seaside resort, and while there the news came to him that his *alma mater,* Amherst College, had conferred upon him the degree of LL.D. He was greatly troubled because they had given him this degree, and he wrote to a friend that he had always refused any position which had been offered him in his own country, that

he felt he was not worthy of it, and he ended by asking: "What shall I do with it?"

3. The *Doshisha had been growing* all these years; the Girl's School had increased its buildings and more than doubled its numbers; the Hospital and Training School for Nurses had been established; a preparatory department for young men had been added; the first two dormitories had increased to thirteen; a large recitation hall, a chapel to seat 600, and a large library building had been erected, the three latter of brick and stone. The Honorable J. Harris, of New London, Conn., had become interested in the work of the Doshisha, mainly through Dr. Learned's letters, and he gave at first $15,000 for a Hall of Science, and during 1889 his interest increased so that he made his gift $100,000 to endow the Science Department. Mr. Neesima saw the foundations of the new Hall of Science laid before he went to Tokyo in October, 1889. The students had also increased, so that during the school year of 1888-89 there were in all departments over 900 young men and women. There were also twelve foreign and thirteen Japanese teachers connected with the school.

4. *Latest Activities.* — The autumn of 1889 found Mr. Neesima far from well, and yet he kept at work for the university. He went to Tokyo in October and saw a great many friends in that vicinity, talking of the university endowment and receiving many promises of aid. He contracted a severe cold in November, which confined him to his bed for a week and left him so feeble that he went in December to Oiso, a quiet place on the sea-shore near Yokohama, for rest. The new year came, and Dr. Neesima sent out many New

Year's letters to his friends, especially to the leading pastors and workers. In one of these he said that the greatest need of the Church in Japan for the new year was a new baptism, so that we might be prepared to take Japan for Christ. He sent an acting pastor in Niigata a letter nearly three yards long, urging upon him the desirability of planting workers in the important centers of that Province; he sent another long letter to a man in the west end of the Empire, urging the planting of the gospel in that region.

5. *His Passing.* — On January eleventh he began to decline, and he grew worse from day to day, so that on the seventeenth, one of the best physicians in Tokyo was summoned to see him. He pronounced his disease peritonitis and said that he was in a very dangerous condition. Mrs. Neesima reached him on the evening of the twentieth. He grew steadily worse but was conscious up to the last. He dictated his last words about the school and the missionary society, marking on a map the strategic points which should be occupied. He also dictated his last wishes in reference to the Doshisha, his last words to Secretary Clark, of the American Board, and the following message to Mrs. Hardy: "I am going away. A thousand thanks for your love and kindness to me during the many years of the past. I cannot write myself. I leave this world with a heart full of gratitude for all you have done for my happiness." This message was but an epitome of the love and gratitude which he had poured out in his letters during twenty years to his benefactors, Mr. and Mrs. Hardy. A few hours before his death he asked that the third chapter of Ephesians be read to him, friends prayed with and for him and at twenty

minutes past two o'clock, January 23, 1890, with the words, "Peace, joy, heaven," on his lips, he entered into rest.

6. *At Rest.* — The body was brought to Kyoto, and more than 3,000 people assembled at the funeral, and the long procession marched to the foot of the mountain east of the city and wound up its side, the students of the school acting as bearers; and there, in accordance with his direction, a simple rough stone with the words, "Joseph Hardy Neesima," marks the spot where his ashes repose.

The Inner Life and Its Results. — It is not easy to find the inner springs and fountains of such a life and character as those of Dr. Neesima. Here was one among the millions of young men in Japan in that twilight period when only dim rays of the civilization and Christianity, which are now flooding the land, were visible; one young man, who seems almost to have lifted himself out of the depths of darkness in which he was born and to have climbed to a height of honor and influence such as few men reach. What is the explanation?

1. *Loyalty to Truth.* — This is shown by Dr. Neesima's earnest search for truth. He began this quest very early. He asked his parents and teachers again and again how the world and all things came into being as they are. When the first verse of Genesis, "In the beginning God created the heaven and the earth," shone as a ray of light in the darkness, he kept his face toward that ray. He studied it, he pondered it and followed it for six years. He tried to trace it to its source, and since the man who wrote the Chinese book which contained it was an American, he reasoned

that if he could go to America he could learn more concerning this God who created the heaven and the earth. He was ready to leave his home and friends and native land and risk his life in doing it. He set out, a penniless wanderer, not even daring to let his friends or his parents know that he had gone lest they might be put to death. He trusted himself to men of a strange speech, from an unknown land, as for a year he worked his toilsome way westward in quest of truth.

But it was not only that he made a loyal search for truth; *he obeyed the truth* when he found it. There is truth which appeals only to the intellect and carries with it no impulse of duty; for example, mathematical truth. Moral truth, however, carries with it a conviction of something which ought to be done. Happy is the man who obeys the truth. As soon as Dr. Neesima found the Creator, he bowed before Him in worship and began to ask Him to guide him into farther truth and light, and God heard his prayers. His was an example of the truth of Christ's promise, "He that willeth to do his will shall know of the doctrine." So, also, when he found the great truth of a Savior, he was ready to commit himself to Christ and obey Him. He was ever loyal to duty and principle. He would leave the embassy when traveling with them in Europe and stop over alone and rest on the Sabbath; and when he came back to Japan, he stopped off from the overland train at Green River station in Wyoming and spent a lonely Sabbath with the Chinese section-hands there.

2. *A Great Aim and a Definite Purpose.* — His was not a low aim; it was not a selfish one. It was in harmony with God's great aim. It was the establish-

ment of a great Christian university for the sake of lifting up through that, so far as he could, his whole nation toward God and a Christian civilization. It was to be a Christian school; Christianity was its foundation. He began to put forth his appeals for the university when there was still a great deal of prejudice against Christianity, but it was always made clear that Christian morality was the foundation on which all enduring civilization must rest. "Christianity is the foundation of the moral education promoted by this company," was one of the unchangeable articles of the Constitution of the Doshisha company.

An extract from the first appeal which Dr. Neesima issued for the university has already been given. In 1888 he issued *another appeal* which was published simultaneously in twenty of the leading newspapers in Japan. In this document, after giving a brief account of the founding of the Doshisha, he continues: "Thus the Doshisha was established; and its purpose was, not merely to give instruction in English and other branches of learning, but to impart higher moral and spiritual principles and to train up, not only men of science and learning, but men of conscientiousness and sincerity. This we believe can never be attained by one-sided intellectual education nor by Confucianism, which has lost its power to control and regulate the mind, but only by a thorough education, founded on the Christian principles of faith in God, love of truth and benevolence to one's fellow men. That our work is founded on these principles is the point in which we have differed from the prevailing views on education, and owing to this we failed to gain the sympathy of the public for a number of years. At

that time our condition was very weak, with almost no friends in the whole country, with our principles of education not only despised by the ignorant, but treated with contempt even by men of enlightenment. Nevertheless, being convinced of the ultimate victory of truth, helping and strengthening each other, we proceeded on our way with a single eye to the end, and with strong determination, amid the greatest difficulties. . . . To express our hopes in brief, we seek to send out into the world, not only men versed in literature and science, but young men of strong and noble character by which they can use their learning for the good of their fellow men. This we are convinced, can never be accomplished by abstract speculative teaching, nor by strict and complicated rules, but only by Christian principles, — the living and powerful principles of Christianity, — and we therefore adopt these principles as the unchangeable foundation of our educational work and devote our energies to their realization."

Dr. Neesima *allowed nothing to turn him aside* from his great purpose. He began his school in the most humble way, in the midst of great prejudice and opposition; but he held steadily to his purpose until success came. No matter how dark the outlook, no matter how great the opposition, no matter how tempting were the offers in other lines of work, he kept steadily on. "This one thing I do," was his motto. In his note-book, written in Italy when on his way to America the second time in 1884, we read: "Be single minded for a single purpose. We shall sooner or later reach our mark."

3. *Intense Devotion to His Purpose.* — He had a

holy, absorbing ambition to reach his great aim. He counted not his life dear to him if he could accomplish his great object. A year or two before he died, when the question was raised of his going to the United States a third time to try and secure money for the endowment of the university and his physicians told him that it would be almost certain death for him to go, he replied that that would make no difference with him, if he felt that by going he could secure the money. His going to Tokyo and working during the last months of his life were done in a similar spirit. He died in the harness. He believed in a divine fire and zeal. Speaking of this in his note-book, he says: "This fire can only be got by daily seeking. Those who depend very much upon their talent and knowledge are very apt to forget to seek this much needed divine fire for themselves, as well as for their hearers. How cold such a heart must be to a congregation! If each professing Christian has this divine fire, Christ's Kingdom will come much faster. O Heavenly Father, give us this fire! However small we may be, if we have genuine fire we shall consume even the whole world. How small a spark of fire burned up a vast forest in Canada! How small a lamp-light consumed two-thirds of the great city of Chicago!" He was so absorbed in gaining his great object that he would forget himself and give up his own plans, if he felt that this would unite all and secure the end in view. He could yield everything but vital and fundamental principles, but those he would never yield.

4. *Unwavering Faith in God and His Union with Christ.* — He felt with Paul, "I can do all things through Christ who strengtheneth me." He com-

mitted himself and his great plan to God, with a firm faith that God would give him success. He never wavered in the darkest days. In the last English letter, which he wrote a few weeks before his death, this shines out. He speaks of his "day-dream to found a Christian college" and how he received no human encouragement; but he adds, "However, I was not discouraged at all; I kept it within myself and prayed over it." Then he speaks of the night before he made his Rutland appeal for money for the school, and how he could not sleep, and says, "I was then like that poor Jacob, wrestling with God in my prayers." And he writes in the same letter: "I have a full hope that my vague day-dream for a Christian university will sooner or later be realized, and in some future we shall find occasion to give thanks to Him who has led us and blessed us beyond our expectation."

Eleven days before he died, he wrote a New Year's poem of which the following is a free translation:

"Seeing the old year go,
Do not lament over the sick body;
For the cock's crow is the harbinger
Of happy times at hand.

"Although inferior in ability,
Poor in plans for the good of my generation,
Yet, still cherishing the greatest hope,
I welcome the spring."

5. *His Desire for Japan's Salvation.* — The most absorbing object in Neesima's life was his desire to bring the millions of Japan to Christ. This was fundamental to his whole plan for a Christian college and univer-

sity. "For Christ and the Church" would express his thought for the school. He had no faith in any education or civilization which had not Christianity as its foundation and as its moving and controlling power. When a member of the mission visited him for an hour in Ikao, where he rested in great weakness during the summer of 1888, he was no sooner seated than Dr. Neesima said, "I have something I want to show you"; and he went into an adjoining room and brought out a map of his ancestral province, on which he had marked every town where there was a church, every place where the gospel was regularly preached and other places for which he was praying and planning to secure evangelists. In his round-the-world-diary, in 1884, we read: "April 7, Monday. Prayer for theological students." "April 8. Came to Nagasaki 6.30 A.M. Pray for fifth year"; and so on, day after day, we read, "Pray for theological class," "Pray for vernacular class." He carried around the world with him this intense desire for workers to be raised up to reap the waiting fields of Japan and presented this object in earnest prayer to God every day.

His *first work when he reached his native land* in December, 1874, after ten years' absence, was to preach the gospel in his ancestral Province, and he did it so earnestly that it brought forth an abundant harvest. When he came to Kyoto in 1875, he immediately started a religious service in his house on the Sabbath, where he preached Christ to a company of men and women. He was always and everywhere known as an earnest Christian. The impression of him among his countrymen was well voiced by a high official who remarked, when Dr. Neesima had persisted in holding

firmly to his Christian principles, "Well, you are a slave of Jesus Christ, are you not!"

Dr. Neesima spent the summer months of 1885, while in the United States and far from well, *at West Goldsborough,* Me., a retired country place. On July 28 he wrote to Mr. and Mrs. Hardy as follows: "I went to church here last Sabbath. After service, I asked for the Sunday-school. To my surprise the reply was negative. I thought it too strange and too bad that these young folks should grow up here without it. A thought came to me at once, Why cannot we start a Sunday-school here? I proposed to a lady that we should offer ourselves as teachers. I thought I would not show forth myself as the originator of the idea and tried to put the preacher forward to execute it. He was most glad to do so. I took the responsibility of getting the Sabbath-school papers for them, because I had no least doubt you will take share in the work and get others interested in it." Professor Hardy says in his "Life and Letters": "In his subsequent letters from Japan, when burdened with many cars and feeling the hand of death not far from him, Mr. Neesima asks again and again, 'How is my Sunday-school getting along?'"

What are the Results? — 1. Dr. Neesima was *an object lesson to the nation.* Gaining the love and confidence of the Iwakura Embassy as he did, the men who were at the head of the nation during his active life in Japan, he was a marked man. Their eyes were upon him. The great company of mourning friends who assembled from all parts of the Empire at his funeral and the hundreds of sympathetic telegrams which came from leading men show how wide

was the influence of this great commoner. Viscount Aoki, Minister of Foreign Affairs at the time, sent a letter, saying, "I have lost a great and good friend." Count Inouye telegraphed to those at his sick-bed, "You *must* keep him alive." He still lives; though dead, he still speaks to the whole nation.

The great educator, *Mr. Fukuzawa, in The Contemporary Review,* prepared an editorial soon after Dr. Neesima's death, of which the following is an extract: "Mr. Neesima, living in a corrupt age, was not corrupted by it. Working earnestly in the cause of education and religion, his purpose was ever single. He was indeed an example of independence. His body perished, but his name is beyond the reach of oblivion. Many of the coming generations will hear of him to take heart and follow him." A month after Dr. Neesima's death, a large commemorative meeting was held in Tokyo. *Mr. Kato,* President of the Imperial University, made an address on that occasion of which the following extracts are given: "From what I have heard of Mr. Neesima, I know very well what kind of a man he was — one greatly to be honored and respected. All who have spoken of him unite in ascribing to him an invincible purpose. It is this unconquerable spirit of his which I honor. I do not praise him because he was a Christian. I care not whether he believed in Jesus or not. I praise him for that steadfast spirit so essential in every sphere of religion, learning, politics, or trade. I believe this spirit a great necessity in this country, although it is, of course, everywhere important. . . . While there are undoubted exceptions, yet I think this is our weakness, that we have not the endurance, the indefatigable

spirit, of the men of the West. In the case of Mr. Neesima, however, from the very first, when he decided to go to America, to the close of his life, this invincible spirit was conspicuous. Such success as he atained cannot be brought by mere cleverness. . . . I do not say that we are altogether destitute of this element of strength, for if this were so, the future would be hopeless. But I do say that for the young, Mr. Neesima is in this respect a great example. Not only those who follow him in his religious faith, but all — merchants, statesmen, scholars — should strive to acquire his spirit."

Mr. Takegoshi, editor of The Christian, said at this same meeting: "If a hero is one who can command an army, who rides among flying bullets and glittering swords, then Mr. Neesima was not one. If a hero is one whose eloquence like a mighty wind sweeps away all opposition, or whose fluent speech and practical tact insure success in every undertaking, he was not one. But if he is the true hero whose life is a poem, a lesson which can be sung and which is capable of stirring the enthusiasms of future generations, then Mr. Neesima may well be given that title. Does any one charge me with extravagant praise? I can only say what I believe. Often the fame of great men is larger than the reality. The shadow is greater than the body itself, so that on drawing near the reality disappoints us. For this reason great men are often compared to a picture which must be observed at a certain distance. But this is not the case with Mr. Neesima. Great as was his fame, when we approach nearer to see and speak with him, he wins a larger respect. Those who knew him personally testify to

his gentleness and meekness. But there burned within him a fire of mighty power. It is a very rare thing to see these two traits in a single individual. A merely good man is often weak-minded, while ability frequently leads to rashness and imprudence. Gentleness and force co-existed in Mr. Neesima in a rare degree. In one of his letters to me he wrote: 'Young man, fighting once, do not stop there. Fighting the second time, do not stop there. Do not stop even after fighting the third time. Your sword shattered, your arrows all spent, yet do not stop fighting till every bone is broken and every drop of blood is shed for the truth. Yes, if we do not fight for the truth, is not our life a useless one?' These words rouse me to action. When I read them, I sit upright. Within his spirit raged like the billowy sea, but it flowed out calm and peaceful in meek and gentle conduct. So a mighty river foaming with a power to move mountains while in its bed, when it reaches the sea spreads tranquilly over the vast surface without a ripple. The secret of this combination of gentleness and strength was his confidence in Heaven. He entrusted all to God."

Dr. Neesima especially impressed the young men of Japan. Not only those who came under his influence in the Doshisha, but all who knew him and all who read his life are impressed. His life is published in the Chinese language also and is impressing thousands of young men in China.

2. *The First-fruits of the School.* — At the end of the seventeenth school year, it could be said that less than ten of the 178 men who had been graduated from the collegiate department of the school were not professing Christians when they left it. Of those men,

thirty-six were preaching or studying theology, fifty-eight were teachers and forty-five were still pursuing their studies. At that time 110 had been graduated in theology. During the first twenty-five years of the Doshisha's life 4,611 students entered the school. Of these 936 had been graduated. Of those graduates 147 were engaged in teaching, ninety-five were preaching the gospel, seventy-eight, graduates of the Training School for nurses, were engaged in their calling; over 200 were engaged in mercantile pursuits, in banks and on newspapers; 102 graduates of the Girls' School were in homes of their own, most of them centers of Christian influence. Besides these, about 3,400 had left the school before graduation, and very many of them are engaged in useful Christian work as preachers, teachers, etc. No one can measure the influence for good which has come to this nation of 45,000,000 people, just waking to new life, from this Christian output of the Doshisha. It has changed and is changing the history of the nation.

3. *Present Condition and Prospects.* — Dr. Neesima's death was a great loss to the school. Its discipline and its earnest Christian spirit declined; its numbers diminished; it was powerfully affected by the waves of nationalism and rationalism which swept over Japan; it was separated from the Mission and the American Board. Finally, in February, 1898, came the *Coup de grâce* when the fundamental principles of the Constitution were changed, and it seemed for a time as if Dr. Neesima's great purpose was to fail. It cost a long and painful struggle to restore the school, but it was accomplished. The Constitution was restored and incorporated under the provisions of the

New Civil Code. It was declared that "the Christianity which forms the basis of the moral teaching in all departments of the Doshisha, under the unchangeable principles of its Constitution, is that body of living and fundamental Christian principles believed and accepted in common by the great Christian churches of the world." An earnest body of Christian directors have charge of the institution. The most earnest and united body of Christian Japanese teachers which the school has had since Dr. Neesima's death are working in the school, and the Honorable Kenkichi Kataoka, for many years Chairman of the Lower House of Parliament and a most earnest Christian man, for twenty years an elder in the Presbyterian Church, has just signified his willingness to accept the position of President of the Board of Directors, and the hope is entertained that he will in the near future retire from political life and devote his whole time to the institution. The students are increasing, and the Christian life and spirit of the school are greatly improved. It seems as if the great purpose of the earnest soul who gave his life for the Doshisha is to be realized.

4. Finally, we see *what God can do with one man* who puts himself in God's hands to use him as He will. Here was a boy in the midst of a worse than Egyptian darkness. God sent one ray of light down to him, and he opened his heart to receive that ray. He walked and lived in its light for six years, trying to find out and follow it to its source, until the God of that ray led him around the world and flooded his soul with light. He opened his heart more and more to the incoming and the indwelling of the Divine One and put himself into the hands and under the guidance of this abiding Guest.

God raised him up and led him and used him as really as He did Moses of old to save his people. He made *an impression on the whole nation.* He founded a school which has already changed the history of Japan. But the results already seen are only the first-fruits of the work, its mission is not ended; it has only just begun. That mission is not simply to raise up educated men and women of noble Christian character to bless the world. It will be a pattern and a stimulus to the government schools of the true system and the true foundation of education. The stone which marks the last resting place of the founder of Doshisha may sometime crumble into dust, like the monuments erected to the memory of the heroes of Thermopylæ, but the influence of that life which was given to the school will live on as an inspiration as long as Japan shall live, yea, through the eternal years of God.

BIBLIOGRAPHY AND ANALYTICAL INDEX

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THE literature indicated below is recommended for auxiliary reading. It is very desirable that every class should secure some of the material suggested; otherwise its members will gain too little additional information to make the class sessions very profitable. The most helpful literature in this list is preceded by an asterisk (*), while two asterisks (**) indicate the preferable one of two very superior sources of information

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ANALYTICAL INDEX

BESIDES indicating the location of important topics, this Index is also intended for use in preparing the various studies. Having read over its analytical outline before taking up each study, the student sees exactly what ground is covered by the section to be mastered. So, too, after having studied this section, its outline can again be used in lieu of questions put by the leader, thus enabling the student to see what topics have been forgotten. The numerals following each topic and subtopic refer to the pages where they may be found.

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